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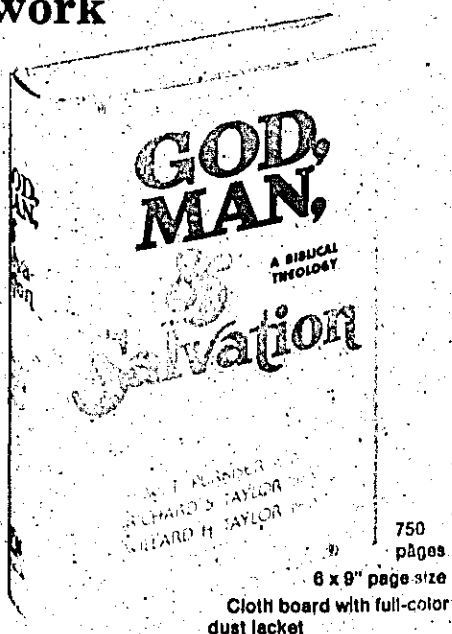
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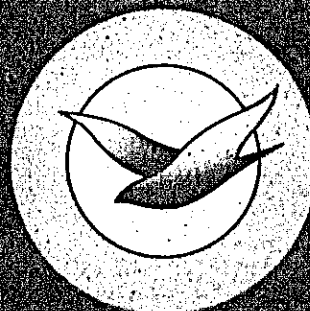
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.....From the.....**EDITOR**

The Motivators



IF SOMEONE SAYS OF YOU, "He is a tremendous motivator," you should accept it as a compliment. Motivators are "in." They know how to get things done. They have the unusual skill of making people want to cooperate with them.

Since the one greatest problem for pastors has through the years been the effective enlistment of their parishioners in doing the work of the church, this skill appears to be priceless. Pastors have pleaded and scolded, cajoled and threatened, coddled and pampered their members, in attempting to spur them into action. The results have often been disappointing.

It is understandable, then, that the "motivators" capture our attention and command our respect. May their tribe increase. May it increase *provided* they can combine their skills as motivators with even more priceless qualities of leadership and servanthood.

You see, one can be a motivator and yet lack these qualities. Take, for example, a prison guard. The prisoners under his watchful eye stay in line. They are highly motivated, to use an expression often heard these days. The reason is that their options have become extremely limited. The last prisoners who dared get out of line were gunned down by the guards.

Or take another example: The five-year-old daughter of a friend of ours is quite successful as a motivator. Her parents rush anxiously to satisfy her whims lest she perform one of her dreadful tantrums. They seem "highly motivated"—to keep her calm and happy, and thereby preserve peace and tranquility.

There are many other examples, including that of the husband (or wife) who motivates a spouse by withholding approval and love. To such a person, "I love you" means "I love what you are when you please me. Should you fall short, I will punish you by withholding my love until you conform to my wishes."

Such examples point out the dangers for pastors to be mere motivators without also cultivating the qualities of leadership and servanthood. Something is wrong when a priest can say, "Obey me, and the church I represent, or be excommunicated." This approach (and it is not entirely limited to the Roman Catholic church!) may motivate some people, but it does not suggest leadership. It demands no particular skills.

Anyone can shoot from the hip, given the kind of weapon that evokes fear. Anyone can crack a whip, swing a club, or throw a tantrum. But it takes a special kind of person to be an example in servanthood and a model in leadership.

The pitfall that awaits the motivator is filled with misguided methods, inappropriate motives, and unsatisfactory results.

His methods can be misguided if he becomes careless. He gradually becomes more and more dependent upon his knowledge of psychology, less and less upon his commitment to theology. What makes people tick can intrigue him until he tends to forget the gospel, which is what makes them right.

His motives can become inappropriate if he is not careful. No longer is he moved with compassion for people; more often he is moved by his desire to use them. No longer does he act because of his dedication to Christ, but more and more he is driven by his compulsion to succeed. And "success" is so illusory he is never quite sure he has achieved it, so personal he is overwhelmed by selfish reasons to pursue it.

Most tragic of all, the motivator (should he lose the qualities of leadership and servanthood) encounters the pitfall of unsatisfactory results. His work succeeds mostly in the establishment of himself as the "star," without any guarantee of permanency once he departs from the center of the stage. Even before that inevitable departure, he discovers it is not easy to be a star and be forced to live up to the expectations people have for someone so perfect.

Numbers, statistical reports, and bottom lines become more and more the focus of attention. Less and less concern remains for the people these numbers represent. The motivator finds that he is more and more attuned to the applause of men, less and less concerned with the approval of the Lord.

He needs his skills as a motivator. But he needs along with them his qualities of leadership and servanthood.

Let him learn well the principles of psychology, so that he understands the most effective appeals in calling the Church militant to battle. But let him remember to lead them in their march. Let him gather his share of scars with them in the arena, rather than to indulge himself with his medals as he sits in the grandstand.

Let him pattern himself after our Lord, who by His teachings and example has shown us the way of the Cross. It is in giving everything that we gain anything. It is in laying down our lives that we find them.

We do hope they may say of you, "He is a great motivator." But we hope they add, "He is a motivator with qualities of leadership and servanthood that remind us of Jesus."

That will indeed be a compliment.

I'm going to keep on praying, calling, preaching, teaching, loving, and feeding His sheep. When the Chief Shepherd comes back, He'll decide about the rewards

I Have Pastored Smaller Churches

By Mel E. DePeal*

IT HASN'T BEEN easy either! There have been many times when I wondered why God didn't let me pastor a big church. Sometimes I was tempted to think the district superintendent didn't fully realize my potential, and perhaps didn't present my name very enthusiastically. I was *only* tempted, mind you. I never harbored such thoughts. I looked at all the big churches with their beautiful buildings and parsonages, large salaries, and fine conference reports, and then I would get on my knees and ask God to forgive me and to help me never to be covetous or envious. I had some great times with God—of confession, consecrating, and humbling myself under His mighty and loving hand. The touch of God came many times and I would get off my knees feeling like a millionaire!

Many hours were spent searching the Scriptures to find a numerical measure of spiritual success. I could never find it. But when I went to the ministers' conventions, attended high-powered seminars on church growth, and heard the dynamic success stories of the speakers, I would

come home wondering what I was doing in the ministry at all. Numbers looked pretty *big right then*. They would say that Peter preached just one sermon at Pentecost and 3,000 souls were added to the church in one day. I wondered if that many souls had been added to the church in all the sermons I had ever preached. So I would get out my Bible and read about Noah. He preached a long time and never had a convert. Still God rewarded him for his ark-building. At least he saved himself and his own family. I would be reminded too that Jesus only chose 12. He didn't put too much emphasis upon numbers. I tell you those conventions and seminars made me do a lot of soul searching—which never hurt me. I always came out with new determination and faith.

Along about the fifteenth year of my ministry (I've been a full-time pastor for 31 years), I went through a pretty discouraging experience. I had been at this one church for nearly 9 years. God had enabled us to purchase a nice building across town and also obtain a better parsonage, closer to the new location. Now we needed an educational building. For a whole year we sought a way to

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finance the building. Everywhere we went we were turned down. We were too small. Our financial base was not sufficient. That's just one of the hurdles that smaller churches face.

Well, I didn't see any way over, so I resigned. I would have made it stick, too, if it hadn't been for some godly members of my church board who evidently were more sensitive to the Spirit's leading than I.

One by one, they approached me and told me they felt I was missing the mind of God, and should reconsider my resignation. I felt the wisdom and discernment of seven of God's people as over against the profound wisdom and discernment of one pastor had to be taken seriously. Actually, in this incident, the "profound wisdom" of a pastor turned out to be a simple desire to quit and look for greener pastures. I stayed.

That very year we built the educational building. We went back to the same lending institution that had turned us down and got the loan without any questions. The most precious victory, however, was not the building, but the lesson I learned in spiritual communication and cooperation.

One real blessing a pastor enjoys in a smaller church is that he can get real close to his people. With less sheep to look after, he can pay more attention to those he has, and this is one good way to multiply their number.

Don't think for a moment that I'm trying to make a case for small numbers. The Book of Acts does record a process of addition. New souls won and new people added to the church is the goal of every true pastor. But an apologetic attitude and self-consciousness about the size of a church is destructive and self-defeating. It's hard enough to keep up church morale in a smaller church without putting special emphasis upon how

small it is. A better approach is to emphasize how big God is.

When I first started in the ministry, I used to talk about "empty seats." Now I have learned to talk to the people in the full ones—and get closer to them. I tell them that God and they and I together are invincible. If we don't have large numbers, we have spiritual victory. We shouldn't let the people we already have go hungry spiritually because some of the pews are empty. That's one good lesson God has taught me while pastoring smaller churches.

Keeping a good self-image is pretty difficult for the smaller church and its pastor. I know how it feels. "How many members do you have in your church?" "Did you have a great day Sunday?" "How many did you have in attendance?" Questions like these can become pretty embarrassing, especially when Pastor First Church is asking them. And then the salt is rubbed into the wound when he says, "Boy, we had 500 yesterday, and took in 12 new members." By that time the little pastor is looking for a place to hide.

Every pastor of a smaller church has doubtless been through this.

How can a pastor keep his head up when confronted with such probing into the "success" of his ministry? There have been times when I found myself thinking: God could never trust that fellow with a small church. He wouldn't have the kind of faith to stand up to it. But I always felt checked by the Spirit and would usually reply kindly and honestly, "That's fine, dear brother, keep up the good work."

That's one way to be a successful pastor of a smaller church. Rejoice over the successes of others. Otherwise you can become bitter and critical, and there's nothing like bitterness and censoriousness to drain off spiritual energy which could other-

wise be invested in pastoral work.

I have found great help and encouragement in the words of the Master when He said to him who had gained two talents: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." It was only the servant who hid his talent who got in trouble with the Master. I've never hidden my talent. I'm looking forward to the accounting. I'm just going to keep on praying, calling, preaching, teaching, loving, and feeding His sheep. When the Chief Shepherd comes back, He'll decide about the rewards.

I hope this doesn't sound defensive. I don't think it is necessary to defend faithfulness. I believe the big word in that parable of the talents is "faithful." It was the unfaithfulness of the one-talent servant which resulted in his failure. One talent

or 10, the Master is looking for faithfulness.

How many then should a pastor aim at having? The answer to that is simple. He should aim at having as many as he can win. Any pastor who is able to place more importance upon the record in the Lamb's Book of Life than upon his conference report, will have no trouble aiming at the winning of souls. Conference reports are important, so don't get a wrong impression. But every pastor—whether of a larger or smaller church—must be careful that the record in heaven and the record on earth correspond. It will be tragic to have names recorded only on earth.

Another refreshing thought came to my mind recently, too. Every big church started with a pastor of a smaller church—made up of a smaller group of dedicated Christians. That is the pattern of the Christian Church!

HOW TO EXPRESS CHRISTIANITY

In the home—by love and unselfishness

In business—by honesty and diligence

In society—by purity, courtesy, and humility

Toward the unfortunate—by sympathy and mercy

Toward the weak—by helpfulness and patience

Toward the wicked—by overcoming evil, without compromise

Toward the strong—by trust and cooperation with good

Toward non-Christians—by witnessing to Christ and His gospel

Toward the penitent—by forgiveness and restoration

Toward the fortunate—by rejoicing with them without envy

Toward God—by reverence, love, and obedience

—The War Cry

Many a minister whose preaching has long since faded from memory will be remembered with warmth and gratitude for his pulpit prayers

The Pastoral Prayer— Pinnacle or Problem?

By P. W. Gentry*

THE MOST SACRED MOMENTS in any religious service are those which are spent in prayer. The attitudes and values of worship, aspiration, confession, trust, decision, and commitment are easily sung in hymns and choruses and readily understood through the Word of God as it is read and expounded, but they are even more richly experienced when the congregation is bowed in prayer and the individual worshipper is face-to-face with the Lord. Many a minister whose preaching has long since faded from memory has been remembered with warmth and gratitude for his pulpit prayers.

It is, then, of the utmost importance that this part of the pastor's ministry should be consistently the best—certainly no less than his preaching. Yet there is a problem here for many of us. Given that our public prayers are always *extempore* and not composed, and are offered regularly before basically the same congregation, it is often difficult to keep them fresh in content, varied in expression, and meaningful in application week after week. The danger is that there may be a continual repetition of phrasing and re-

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striction of thought that will rob this most vital element of the service of its real influence and inspiration. Certainly this writer will say that in 20 years of pastoral work he has found this problem to be anything but a simple one to solve.

In the sense, then, of sharing the results of one's own experience and discovery rather than saying, "This is how to do it," may the following pointers be offered:

1. The pastor must *pray for himself* while he is leading the people in prayer. If he feels his own need as they feel theirs, the prayer will not so easily be lacking in warmth and power. It is the "professional" prayer that can sound so hollow and fail to kindle response in the heart, because it sounds unreal.

2. He must also pray *with* his people, not merely on their behalf. While he is, in a vocal sense, their representative, he is one of the worshippers too. He must necessarily be a man apart because of his sacred office, but he is also a man among them in fellowship with them, and therefore seeking to express in prayer what they feel and fear and desire and hope—because he does the same. We must beware of a sense of detach-

ment in this respect. Although the pastor ought not to wear his heart on his sleeve, he ought not to bury it either.

3. It follows that the pastor must *pray much in solitude* before he can continually pray well in public. This is stating the obvious and restating the inevitable, yet it is something that often drops out of view.

As the study and the Bible and the books are to the spoken message, so the prayer closet and the heart's altar and the light of His known face are to the spoken prayer.

4. It is good to have a *vision of faith horizons* which is both far distant and filled with potential. The late Dr. Frank Boreham named one of his essays, "The Vision Kingly and Continental." If we have seen His face, then we are bound to see the world for Him too. Here is where pulpit prayer can be spared from narrowness and seeming triviality and can catch the imagination of the people with real aspiration. While the candid baring of the heart to God is very necessary, souls do also need to be lifted out of the well-worn ruts of subjective analysis and led to gaze upon unlimited possibilities of grace, both for themselves and for all.

5. Word flow and freshness of thought and utterance will be assisted by following a *balanced reading program*. It is common knowledge that we take in and mentally store up a lot more than we realize when reading, and much of this intake will provide resources that help to keep our powers of imaginative expression from stagnating. In these days of specialization, it is easy for the reading field to become restricted. But if that happens, we certainly are the losers of much stimulus that is necessary for oral prayer no less than for preaching.

6. One of the good things to know is that *we can rely on the Holy Spirit* for prayer support when our own power of expression is feeling its limitations (Rom. 8:26). The Spirit's prayer language is unheard because unuttered, but His pleadings behind ours will undoubtedly make an otherwise verbally poor prayer spiritually vital. We should also wait before going into the pulpit for the Spirit's fresh anointing, especially for the pastoral prayer.

7. Perhaps also we can learn much from the value of *silent intervals* in oral intercession. There is more power in silence than we often realize, and there are times when the preacher's voice can become an intrusion—even a hindrance to worship. The brother who stands and bawls at the Lord for 10 minutes or more may cover a lot of ground in his prayer, but he will not have helped his people to pray. It is wonderful how effective an occasional time of quiet can be, interspersed with a phrase or two to provide leads, before the spoken petition is resumed and concluded.

8. It really goes without saying that *voice modulation* and variety of pitch are as vital here as in preaching. Some preachers have developed a "prayer voice"—generally a monotone quite unlike their own way of speaking. Prayer needs to be expressed even more carefully and reverently than the best things we say in other ways, but not less naturally. It is, after all, conversation with the Heavenly Father, who will hear and speak back to us in ways which we can understand.

In this quadrennium of "Lifting Up Christ," let us also seek to lift the devotional and evangelistic tone of our services and ensure that the ministry of public prayer plays its vital part in this effectively.



CONTEMPORARY THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

The Pastor's Journey into Joy

WHEN CHRIST CALLS A MAN, He bids him come and die" (Bonhoeffer). The call to servanthood is an invitation to many kinds of dying. "The son of Man must suffer many things, and be rejected . . . If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:22-23, NASB).¹

Nevertheless, for the servant of God, death is never the final word! Jesus predicted not only that He would suffer and die, but that He would "be raised up on the third day" (Luke 9:22b). Death does not lead to the servant's destruction or disintegration, but rather releases him to enter into a new freedom and fullness of life. "For he who has died is freed . . . the life he lives he lives to God" (Rom. 6:7, 10, RSV).²

Peter's proclamation unfolds the hidden secret of the servant's service: "Jesus the Nazarene . . . delivered up by the predetermined plan and foreknowledge of God . . . God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power" (Acts 2:22-24, italics mine).

Only the Lord knows all the ways designed by devils and devised by men through which to visit suffering, rejection, and death upon His servants. But that is Peter's point: the Lord *does* know! The servant's pilgrimage through Gethsemane's garden and Calvary's grave in no way frustrates the purposes of God—it fulfills them!

But that is not the end of God's plan: He who allows His servants to walk the *via dolorosa* is also the one who leads them through the empty tomb into the light and liberty of new resurrection life! The agony of death is put to an end. Having killed the servant, death can do no more. Its power is broken. But he continues to live by the power of God (Gal. 2:20).

A young theologian was strolling with the eminent theologian Karl Barth. In an effort to say something sage and penetrating, he ventured the assertion that the Church was in a terrible state of disarray, decay, and death. He doubted that it could survive the crisis of the 20th century.

Barth agreed, but went on to say, "Never forget that the Church is always dying, but continues to live by

many resurrections from the dead." *Through death, the servant enters into the freedom of God.*

Aleksandr Solzhenitsyn relates a striking incident that graphically portrays the kind of freedom servants can enjoy beyond failure, loss, and brokenness.

After World War II, Stalin awakened to the fact that he had either shot or imprisoned most of his best scientific brains. In an all-out effort to catch up with the West, he combed his prisons, slave-labor camps, and places of exile for all surviving physicists, mathematicians, and technicians. He installed these in special research centers where their living conditions were luxurious by comparison to what they had been experiencing.

Stalin had been especially concerned about one project assigned to a research institute just outside of Moscow. Abakumov, the third most powerful and feared official in the Soviet Union, had been assigned the task of pushing this high priority program through to completion. Fearful of his own standing with the chief, Abakumov had rashly promised a certain delivery date.

But time was running out. All Abakumov could get from his anxiety-ridden project directors was double-talk and stalling. In desperation he decided to talk directly to a couple of insignificant engineers who nevertheless were working directly on the project and who could be expected to give a straight answer. Under cover of night, Abakumov summoned one particularly independent-minded engineer by the name of Bobynin to the Kremlin for an interview. Solzhenitsyn picks up the story:

Bobynin came in, dressed in the same blue coveralls. He was a big man, his red hair cut short in convict style.

He showed about as much interest in

the office furnishings as if he came here 100 times a day. He walked directly in and sat down without greeting the minister. He sat in one of the comfortable armchairs not far from the minister's desk and blew his nose with deliberation in the not-so-white handkerchief he had washed himself in the course of his last bath.

Abakumov . . . did not shout at him, "Stand up!" Instead, supposing that he did not understand differences in rank and that he had not guessed from the infilade of doors where he was, he asked him almost peaceably, "Why did you sit down without permission?"

Bobynin, looking slightly sideways at the minister, kept on cleaning his nose with the help of his handkerchief and replied in a casual voice, "Well, you see there's a Chinese proverb: 'It's better to stand than to walk, it's better to sit than to stand, and the best of all is to lie down.'"

"But do you understand who I am?"

Comfortably leaning his elbows on the arms of his chosen chair, Bobynin now looked directly at Abakumov and ventured a lazy guess: "Well, who? Someone like Marshal Goering?"

"Like who?"

Something like a smile wavered on Abakumov's face, and then he frowned at the unbelievably impudent prisoner. He blinked from tension and asked, "What's this? You don't see any difference between us?"

"Between you and him? Or between us?" There was a ring of steel in Bobynin's voice. "Between us I see it very clearly: You need me and I don't need you."

Abakumov, too, had a voice that could roll like thunder, and he knew how to use it to intimidate people. But at that moment he felt it would be useless and undignified to shout. He understood that this prisoner was a difficult one.

He only warned, "Listen, prisoner. Just because I'm easy on you, don't forget yourself—"

"And if you were rude to me, I wouldn't even talk to you, Citizen Minister. Shout at your colonels and generals. They have too much in life they're afraid of losing."

"We would make you talk."

"You are wrong, Citizen Minister!" Bobyinin's strong eyes shone with hate. "I have nothing, you understand, not a thing! You can't get your hands on my wife and child—a bomb got them first. My parents are already dead. My entire property on earth is my handkerchief, my coveralls and my underwear that has no buttons—" he demonstrated by baring his chest—"are government issue. You took away my freedom long ago, and you don't have the power to return it because you don't have it yourself. I am 45 years old, and you've dished me out a 25-year term. I've already been at hard labor, gone around with a number on, in handcuffs, with police dogs, and in a strict-regime work brigade. What else is there you can threaten me with? What can you deprive me of? My work as an engineer? You'll lose more than I will. . . ."

"Just understand one thing and pass it along to anyone at the top who still doesn't know that you are strong only as long as you don't deprive people of everything. For a person you've taken everything from is no longer in your power. He's free all over again."³

What a mighty declaration of spiritual freedom! He who has surrendered everything, who has died out to everything, *is free all over again!* "For we . . . are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifest in our mortal flesh" (2 Cor. 4:11).

I have discovered that *beyond death, I can breathe easier.* I enter into the freedom of self-acceptance. For it is precisely in my position of brokenness that I rediscover the richness of God's accepting grace. "Grace is the incomprehensible fact that God is well-pleased with man, and that man may rejoice in God" (Karl Barth).

Much of my frenetic efforts to be a successful minister has been rooted in an unconscious desire to merit the approval of God and win the approval of the church. But here is the good news which I did not hear until

I began to suffer various ecclesiastical deaths—God had already accepted me before I ever had an opportunity to compile a ministerial track record of any kind! Further, God is neither especially excited over my achievements nor unduly disappointed over my failures. He happens to love me just because of who I am, and accepts me because of who He is. Understanding that, believing that, rejoicing in that, I am delivered from this craven desire to please and to win approval. I am set free to accept myself, warts and all, and rest in God's approval which "does not depend on the man who wills or the man who runs, but on God who has mercy" (Rom. 9:16).

Beyond death, others around me breathe easier.

An exaggerated sense of responsibility combined with a healthy amount of covert ecclesiastical ambition placed me under an inordinate amount of inner pressure. I labored from dawn to dusk under the terrible tyranny of the Almighty "ought." My nervous, fretful, anxious, caustic, pushy, harsh spirit undermined the message of freedom in Christ which often sounded from my lips. I was a trial to my family and a heaviness to my people.

In his forbearing kindness toward me, God has allowed me to fail, to be broken, to suffer radical disappointment, to die. I know not only how to abound, but how to be abased.

Surprisingly, I have found people to be much more open and responsive to my ministry when I am cast down than when I am posturing as a self-important demigod. In my brokenness they draw near, sensing in me a kindred spirit and a heart now able to respond with empathetic compassion.

Jesus, who was God, made himself of no reputation. He deliberately chose the servant's role in order that

no man would feel intimidated or threatened in His presence (Phil. 2: 5ff.). Because he was willing to be considered a failure and judged as worthy of death, all men through Him began to breathe easier. It is an amazing but true law of servanthood ministry: through our death, others around us begin to enjoy new possibilities of freedom and joy in the Spirit.

Beyond death, my own soul breathes easier.

Quite unconsciously I have often found my attention diverted from the living God to the work of God. Prayer tends to become planning. Devotional reading slips into sermon preparation. And my soul grows lean.

One of the precious blessings of passing through an ecclesiastical

death experience is to learn that the Church is not Jesus. Neither are structures life and Spirit.

I now understand what the Lord meant when He spoke to Saul of Tarsus on the Damascus road, "delivering you from the people and the Gentiles—to whom I send you" (Acts 26:17, RSV). The God who calls us to serve the people must also deliver us from them, lest our hearts fatally shift their focus away from Him who alone is the Source and Center of our being. It is subtle and insidious, but we are always in danger of being so caught up in the jet stream of spiritual activity that we lose our appetite for direct personal communion with God himself.

Anselm affirmed, "What is life but to love God and to enjoy His presence



Practical Points that make a difference

Our District Superintendent Is Tops!

Dear Son:

Our district leader invited a number of us laymen the other day to visit several home mission churches which our district has started in the last four years.

Every church was on a fine piece of property, built with a sanctuary seating 150, and extending L-shaped for a religious education wing. The district hired a carpenter to build and lead volunteers, with the pastors of the area shingling the church roof. The district

superintendent is right in the middle of things working with his men, and as a result earning their respect and love.

And you know that is the way it should be in the fellowship of Christ. We are one body working together. We are not an episcopate. Leaders and people working together in common interests can achieve great things.

Our district superintendent is supportive of every pastor that deserves his support, and loves the people until they consider him a brother.

I went home with deep appreciation and faith in the program. For behind the method was a man who, with his wife, loved beyond the call of duty, and as a result was building a sound organization with high morale in the service of the Lord.

Love,
Dad

forever." Sometimes it takes prison and death to set us free to rejoice once again in the simple joy of His presence. Richard Wurmbbrand's testimony after 17 years of living death in Rumanian prisons offers a positive note: "The prison years did not seem too long for me, for I discovered, alone in my cell, that beyond belief and love there is a delight in God: a deep and extraordinary ecstasy of happiness that is like nothing in this world."

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! . . . For from Him and through Him and to Him are all things. To Him be the glory forever. Amen" (Rom. 11:33, 36).

Beyond death, I enter into the peace of God.

The tyranny of the relentless "I ought" gives way to the liberty of the "I may." I come back to the old structures, the assigned responsibilities, the accepted tasks—but oh, what a difference. Into the old wine-skins is poured the intoxicating exhilaration of a new wine. People are no longer means to be manipulated, but ends to be loved and enjoyed. Ministry is no longer a driving compulsion but an unfolding delight. Restless straining becomes resting faith. For my "praise is not from men but from God" (Rom. 2:29, RSV).

Confident in the word of Jesus that assures us "I will build My church" (Matt. 16:18), we are content to move and be moved in the stream of that divine Spirit which does all things well. As Evelyn Underhill puts it:

We offer ourselves, one way or another, to try to work for God. We want, as it were, to be among the sheep dogs employed by the Lord Shepherd. Have you ever watched a good sheep dog at work? He is not an emotional animal. He goes on with his job quite steadily. He takes

no notice of bad weather, rough ground, or of his own comfort. He seldom or never stops to be stroked. Yet his faithfulness and intimate communion with his master are one of the loveliest things in the world. Now and then he looks at the shepherd. And when the time comes for rest, they are generally to be found together.¹

One day the servant's many resurrections from the dead will merge into one great, triumphant shout of victory, *Maranatha!* And in that day the Heavenly Father will approach us personally, take us by the hand, look into our eyes, and say, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master" (Matt. 25: 21, RSV).

When that *parousia* occurs, I know already what my response is going to be: I will find my heart bursting with joy unspeakable and full of glory. I will find myself following the lead of the 24 elders spoken of by John the Revelator:

And when the living creatures give glory and honor and thanks to Him who sits on the throne; to Him who lives forever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives for ever and ever, and will cast their crowns before the throne, saying, "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created" (Rev. 4:9-11).

MARANATHA!

1. Unless otherwise specified, all scriptures in this article are from the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

2. From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

3. Aleksandr I. Solzhenitsyn, *The First Circle* (New York: Harper & Row, Pub., 1968), pp. 82-83. Used by permission.

4. *An Anthology of the Love of God. From the Writings of Evelyn Underhill.* Quoted in John W. Doberstein, *Minister's Prayer Book* (Philadelphia: Fortress Press), p. 356. Used with permission.

The thrill of winning people to Jesus Christ is not for the clergyman only; it is the privilege of all who know Jesus as Saviour and Lord.

Equipping the Saints

By Randy Michael*

OUR TIME IS EXCITING. These are days of biblical discoveries and innovations. Each Christian is being challenged to be effective and evangelistic in his world. The greatest breakthrough has been the rediscovery of Ephesians 4:11-12, "the equipping of the saints." This simple biblical principle has far-reaching implications. Its employment is moving the Church away from "come and sit" to "go and disciple" Christianity. The thrill of winning people to Jesus Christ is no longer for the clergyman only; it is recognized as the privilege and responsibility of all who know Jesus as Saviour and Lord.

In the midst of this progress, many students of the Word are realizing that the equipping of the saints involves not only teaching them to share their faith—to become "soul winners"—but that it encompasses all that being a follower of Christ entails. To better understand this truth, it helps to see that in the original, Ephesians 4:11-12 is part of one, grand, glorious sentence stretching from verses 11 through verse 16. This sentence describes the overall goals toward which the equipping of the saints is to move. This run-on sentence (being that way because of

Paul's excitement over his subject matter), reads something like this:

And He himself gave
some as apostles
some as prophets
some as evangelists
some as pastor-teachers
for the purpose of equipping of the saints
unto the work of ministry
unto the building up of the Body of Christ
until we all reach
to the unity of the faith and
the knowledge of the Son of God
to the mature man
to the measure of the maturity of
the fullness of Christ.

in order that we may no longer be immature and spiritually childish
blown and tossed about by every wind of teaching that comes along
by way of men's trickery arising out of their craftiness in deceitful scheming

BUT
being the truth in love
may we reach our full growth in Christ
who is the Head
out of whom the whole Body builds itself up in love
each supporting part being joined and united together fulfilling its function.¹

*Pastor, Church of the Nazarene, Lenexa, Kans.

Seeing the entire sentence at once allows us to see the full reason for equipping the saints: so that we all together may attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. The goal is not just to equip the saints for winning others to Jesus Christ, though it does entail that. Equipping the saints trains the Christians to introduce others to Jesus Christ, and it trains them to share themselves in ways that cause every other Christian in the local church to be built up.

To equip the saints is to ready them to serve. In the original, *ministry* and *service* were the same word. To minister is to serve. To serve is to give one's self. It is only as saints serve that ministry takes place, and only as serving/ministry takes place is the Body of Christ built up, so that we together are moving toward maturity in Jesus.

The work of ministry expresses itself in two basic ways, which two ways can be characterized by these two words: evangelism and edification.

The ministry of evangelism is summed up by Jesus when He declared that He did not come to be served but to serve and give himself a ransom for the many (Matt. 20:28). To truly evangelize is to give one's self and by this giving communicate the gospel. Paul's evangelistic ministry reflects this pattern. Paul himself describes it in the Thessalonian letters: "We loved you so much that we were delighted to share with you not only the Gospel of God but our lives as well, because you had become so dear to us" (1 Thess. 2:8, NIV).²

There is no question of the validity of equipping the saints for evangelizing. However, in the midst of the training we can easily miss the mode

of evangelism—the giving of one's self. May we tarry together until the Holy Spirit spreads abroad anew the love of God in our hearts so that our equipping of the saints issues from God's love in our hearts and so that their evangelizing may be the overflow of God's love through their lives.

Let me illustrate: I enjoy hiking. To be fully equipped for hiking, one needs the proper outfit—boots, socks, pants, sweater, and knapsack or pack, depending on the length of the hike. If it is to be an overnigher, then sleeping bag and enough food is necessary. But even with all the proper equipment, one is still not ready—completely—unless he is in shape. If one is not in shape, then all the most expensive equipment will not make up for this vital ingredient.

So it is in equipping the saints for their work of evangelizing. They need to be "in shape"—grounded in the Word, fresh in their relationship with Jesus, and overflowing with the love of God so that they can give *themselves* as they share the Good News.

The ministry of edification is likewise a ministry of giving of one's self. Biblical evangelism involves edification—the building up of the evangelized. Edification is follow-up, but it is more. It is the ongoing of care of Christians for one another, carrying one another's burdens (cf. Gal. 6:2), forbearing and forgiving (cf. Col. 3:13 ff.), and encouraging one another (cf. Heb. 10:24-25).

The one, grand, glorious sentence of Ephesians 4:11-16 climaxes with: "From him [Christ] the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (NIV).

Note that it is as each part does its work that the Body properly grows. It is not just the pastor-teacher that is the catalyst for this

growth, this edification. It is the Holy Spirit who is the Catalyst, and He works through all the members of the Body. No one is unimportant; everyone is vital to the edification of the Body. Everyone is somebody. Everyone means something to each of the other members of the Body. Therefore, to fully equip the saints for ministry, we need to provide ways to encourage them to minister to one another so that edification takes place.

Further, it is of great significance that this building up takes place through love. "From him the whole body . . . grows and builds itself up in love . . ." What the writer to the Hebrews exhorted his readers is a commentary to what Ephesians is saying about the fully equipped saint: "Let us be concerned with one another, to help one another to show love and to do good. Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another, all the more since you see that the Day of the Lord is coming near" (Heb. 10:24-25; TEV).³

Unless the saints are growing in love, then they are not really equipped. An equipped saint shares himself and his Jesus with both those who do not yet know Christ and with those who do know Jesus. The equipped saint shares himself and his personal knowledge of the Lord and evangelism takes place among non-Christians. That same saint, knowing his need to be encouraged and built up, shares himself and his personal knowledge of Jesus, and both he and the other members of the Body are edified. This edification can take place one-to-one. It can take place in small groups. It can take place when the entire church meets together. In fact, it needs to take place on all these levels. And it can take place on these levels.

Fully equipped saints evangelize and edify. In the power of the Spirit may we be about our Father's business.

1. Author's translation.

2. From *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.

3. From the *Today's English Version of the New Testament*. Copyright © American Bible Society, 1966.

THE THOUGHT AFAR OFF

"Thou knowest my thought afar off." This fills me with awe. I cannot find a hiding-place where I can sin in secrecy. He knows the bottom thought that creeps in the basement of my being. Nothing surprises God. He sees all my sin.

"Thou knowest my thought afar off." This fills me also with hope and joy. He sees the faintest, weakest desire, aspiring after goodness. He sees the smallest fire of affection burning uncertainly in my soul. He sees every movement of penitence which looks toward home. He sees every little triumph, and every altar I build along life's way. Nothing is overlooked.

—John Henry Jowett

The Insufferable Boonies

THEY CALL IT the boondocks. It is where the world ends at a general store, and the population is hardly characterized as "teeming."

The boonies is where I serve as a young pastor. When the snow is too high on a Wednesday night, I can cancel prayer meeting with three phone calls. When the sun is high and the clouds are white, I can drive 50 miles one way to talk to my church treasurer, or 50 miles the other way to visit my church school chairman.

Out here in the boonies, natives don't care much about "Wesleyan theology" or the "situation ethics" debate. If it's in the KJV, that's good enough. One member solved all arguments for all times with the unbelievable remark, "I'm for everything that's right, and I'm against everything that's wrong." Out here a guy just doesn't ask for definitions of terms!

Sometimes the boonies are insufferable. Lack of competition in the free enterprise system causes great joy for the "capitalist" proprietors who inflate already inflated prices. My modest weekly salary flows like diluted water through the cash registers of greedy merchants, but because of my "position" I can only smile through gritted teeth as I realize I'm being ripped off royally.

We have culture out here. It comes in the form of rodeos, hay fields, and "good ol' country" music. Horses are held in high esteem out this way. With my being a big city boy, I've had to learn some things the hard way. I mean important things. Things they forgot to tell me about in seminary.

(No identity this time, to "protect the innocent")

One thing I learned is that those horses are clever critters. You don't just walk up to a horse and outsmart him.

And the people in my church have a lot of horse sense. They can read me like a book. Just when I'm most discouraged and figure it's about time to preach on "The Fruit of the Spirit Is Joy," over comes Ellie with a fresh trout supper, or a phone call from Florence to invite my wife and me over for a fried chicken dinner.

This horse sense is quick to comprehend financial need. I can give the folks the cold facts, and they'll give money to the church like wealthy philanthropists.

Sometimes life is insufferable for the natives here too. In a congregation of 36 souls isolated in the boondocks a mile high on an Arizona mountaintop, cancer has struck a 46-year-old woman, death has separated an aged couple, fatherless children flock around the pastor to pull on his trousers and hold his hand. Here, emotional needs are real, social needs are great, and spiritual needs abound.

Ministry goes on here. The woman who found freedom from sin in my office, the man who accepted Christ in his home, the teacher who led her junior girls to the Lord, all say to me that God is God everywhere. Anywhere. Always!

I'm a city boy. I like my cities and churches big. Yet in His wisdom God has put me in a small church here in the insufferable boonies.

I'm learning from this experience. I'm learning what it means to really be committed to the will of God. And for me, ministry and the boonies are inseparable.

SEPTEMBER

NAZARENE

+

FOR

PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
STEPHEN J. SORENSEN, Office Editor

General Superintendent Jenkins



Possibility of the Impossible

HEARD HIM report in the assembly and then talked with him privately. He was a young man just two years out of seminary in his first pastorate. He had tried everything he had learned in seminary to see a small church take on new spiritual life and begin to grow. But everything he had tried had failed. So he blamed his people, his church's poor location, and even the community.

Complaints like this are found not just with young men in the ministry, but also with men who have been in the ministry for years. Some of these good men, because of their failure to see revival and growth, have settled for the common, the ordinary, the status quo.

Every minister needs to see the possibility of the impossible occurring in his own ministry. In the face of discouragement we must remember God is in our world today, working, renewing, reviving, pouring out His Spirit. Great things are happening in many of our churches and in the lives of people. The history of revival reveals that often in the midst of spiritual darkness and despair, God chooses to do the unexpected in pouring out His Spirit in revival power.

In many ways this is happening in our world now. Spiritual darkness and evil in every form seem to prevail, yet God is moving. Recent polls given in a weekly news magazine state that from 40 to 50 million evangelical Christians exist in the USA. Dr. Leighton Ford stated some months ago that some 55,000 new Christians come under the influence of the Christian gospel every day. He went on to say that 1,400 new churches are born in our world every week. God is working in our world.

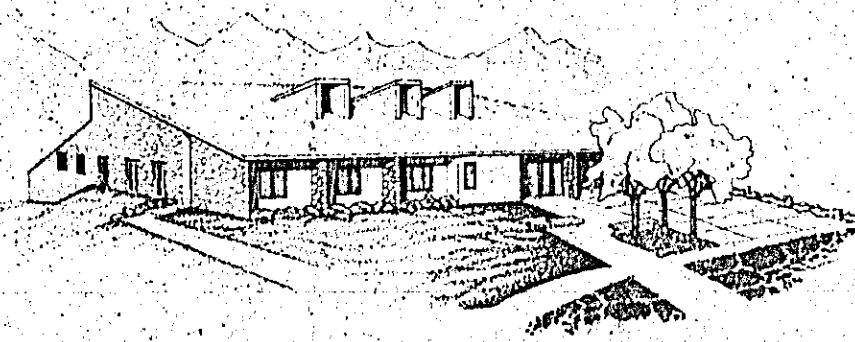
To realize the possibility of the impossible calls for us to be a part of this exciting spiritual awakening. God does not always use the same format to manifest himself, but always where people humble themselves and are obedient in faith and prayer, He comes. When I was first in South Korea eight years ago and heard our pastors pray,

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and felt the passion of their hearts for God, I said, "God will give an outpouring of His Spirit upon these people." No people could hunger and cry out for God as they did without an eventual answer from the Lord. And God has given revival among our people and others in that land.

The possibility of the impossible reminds many of us that we were born of God out of the seemingly impossible. "He lifted me out of the deep miry clay," the songwriter declares. Now we enjoy the comfort of an established church which is accepted, but let us ever remember there are still hearts and lives hungry for the taste and joy of the same kind of spiritual reality we have found. We must hear the shouts of newfound Christian joy, and every church needs the enthusiasm manifested by new converts. The impossible can become the possible!

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EVANGELIST GYPSY SMITH SAID: "When you convert an old man, you convert a unit; but when you convert a child, you convert a multiplication table."



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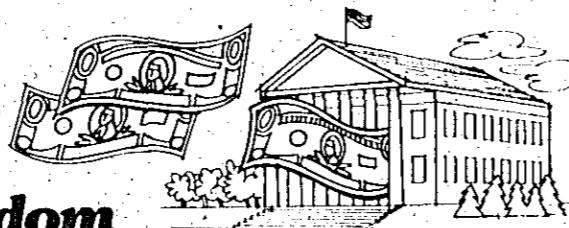
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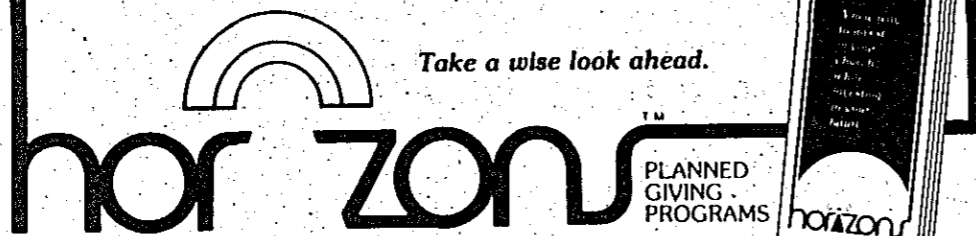
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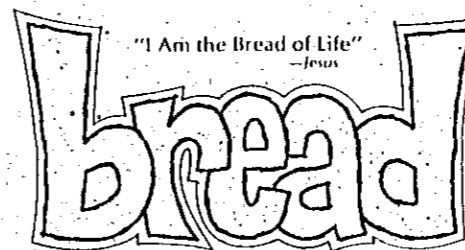
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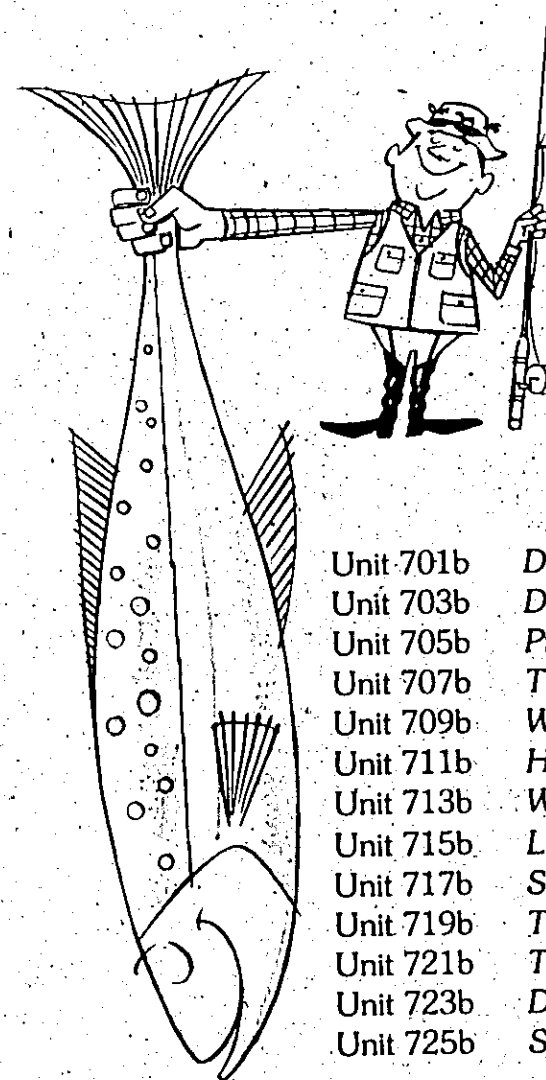


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Canada Pacific	February	North Florida	October
Canada West	March	Northeast Oklahoma	October
Central California	March	Northeastern Indiana	October
Central Florida	October	Northern California	November
Central Ohio	April	Northwest	March
Chicago Central	March	Northwest Indiana	October
Colorado	January	Northwest Oklahoma	October
Dakota	November	Northwestern Illinois	November
Dallas	September	Northwestern Ohio	October
East Tennessee	October	Oregon Pacific	January
Eastern Kentucky	October	Philadelphia	January
Eastern Michigan	September	Pittsburgh	January
Georgia	February	Rocky Mountain	October
Hawaii	October	Sacramento	November
Houston	November	San Antonio	October
Illinois	February	South Arkansas	October
Indianapolis	October	South Carolina	January
Intermountain	January	Southeast Oklahoma	December
Iowa	February	Southern California	September
Joplin	January	Southern Florida	October
Kansas	October	Southwest Indiana	October
Kansas City	February	Southwest Oklahoma	November
Kentucky	November	Southwestern Ohio	October
Los Angeles	March	Tennessee	February
Louisiana	February	Upstate New York	November
Maine	February	Virginia	October
Michigan	March	Washington (D.C.)	March
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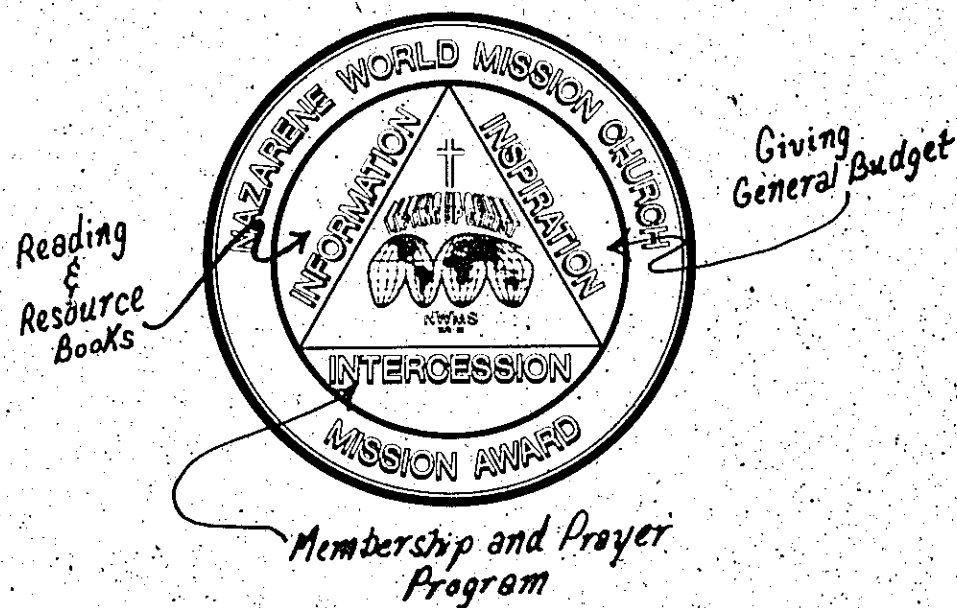
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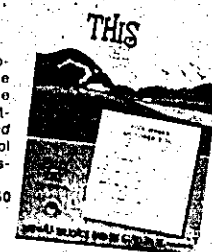
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Dr. Paul Gamertsfelder
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- OCTOBER 9 Families' Day
- OCTOBER 16 Servicemen's Day
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- OCTOBER 30 Everyone's Day

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This is the Day

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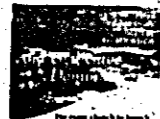
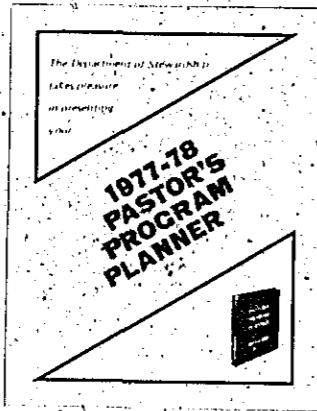
A Bible-based Sunday School Attendance Plan

Goal	Date	Attendance
	October 2 Members	
	October 9 Families	
	October 16 Servicemen	
	October 23 Neighbors/Friends	
	October 30 Rally Day (Everyone)	

We Will Rejoice and Be Glad

(please post)

Remember These Resources



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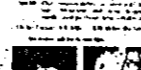


The church is the heart of the community.

Discover your church's
And God's Plan
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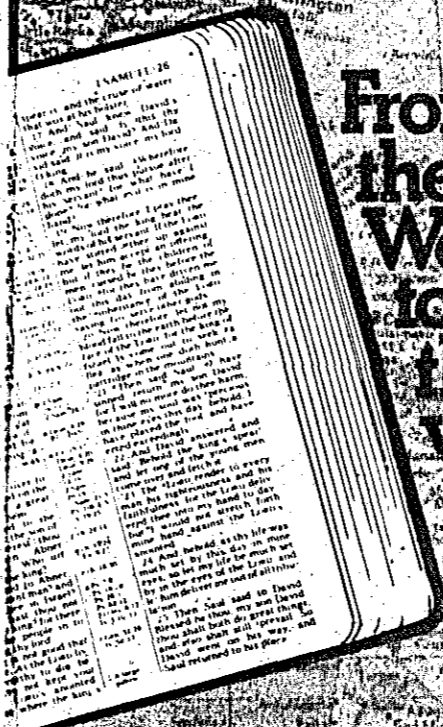
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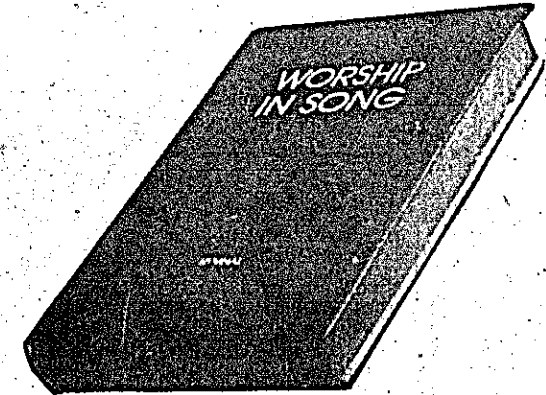
This will be a time when *NAZARENES IN ACTION WITH A VISION OF THE HARVEST* will meet for three days in Oklahoma City to review our destiny in winning our world to Jesus Christ! Let all pastors, evangelists, superintendents, ministerial and lay leaders come praying that we will *renew the spirit of revival* as we face the last two years of the decade!

The following workshops will be held:

- Friendship Evangelism
- Personal Evangelism
- Discipling New Christians
- Children's Ministries
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- Youth Ministries
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(cooperative holiness conventions)
- Evangelistic Music

THEME:

... "By All Means Win Some"



WORSHIP IN SONG

A CLOSER WALK WITH THEE
ALL THE WAY ALONG
ALTOGETHER LOVELY
CONSTANTLY ABIDING
COVERED BY THE BLOOD
DEEPER, DEEPER
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HALLELUJAH! AMEN!
HALLELUJAH, I AM FREE!
HE ABIDES*
HE BROUGHT ME OUT
HE NEVER HAS FAILED ME YET
HE TOOK MY SINS AWAY
HIS GRACE ABOUNDETH MORE
HIS YOKE IS EASY
HOLINESS FOREVERMORE*
HOLINESS UNTO THE LORD*
HOLY SPIRIT, BE MY GUIDE
HOW THE FIRE FELL*
I HAVE SETTLED THE QUESTION
I KNOW GOD'S PROMISE IS
TRUE
I WANT TO BE LIKE JESUS

I WILL PRAISE HIM
I'VE ANCHORED IN JESUS
IN THE NEW JERUSALEM
IS YOUR ALL ON THE ALTAR?*IT CLEANSETH ME
IT IS MINE*
IT IS TRULY WONDERFUL
JESUS IS ALL I NEED
JOY UNSPEAKABLE
LET ALL THE PEOPLE PRAISE
THEE
LET THY MANTLE FALL ON ME*
LIVING BY FAITH
LIVING FOR JESUS (Weigle)
MY SOUL IS FILLED WITH
GLORY*
MY WONDERFUL FRIEND
OUR LORD'S RETURN TO EARTH
AGAIN
SANCTIFYING POWER*
SINCE THE HOLY GHOST
ABIDES*
SUCH LOVE

SWEETER THAN ALL
SWEETLY RESTING
THE BLOOD WILL NEVER LOSE
ITS POWER (Martin)
THE CLEANSING WAVE*
THE CLOSER I WALK THE
SWEETER HE SEEMS
THE CRYSTAL FOUNTAIN
THE PEACE THAT JESUS GIVES
THEN I MET JESUS
THIS IS LIKE HEAVEN TO ME
'TIS MARVELOUS AND
WONDERFUL
UNDER THE ATONING BLOOD
VICTORY ALL THE TIME
WALKING IN THE KING'S
HIGHWAY
WHERE THEY NEED NO SUN
WONDERFUL (Jesus is to me)
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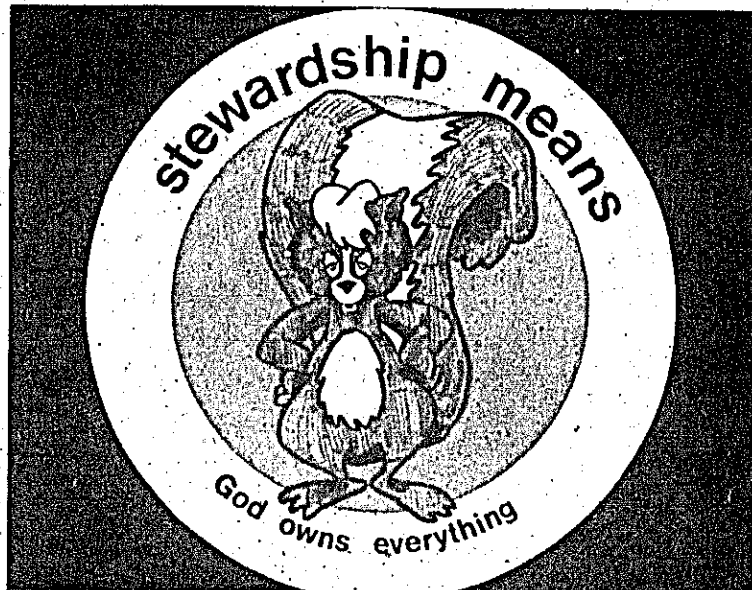
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STEWARDSHIP



Development of Self-worth in Children

IN RECENT YEARS the church and the secular world has had an awareness of the importance of individual self-worth. We may be saved with little self-worth, but we may not aspire to the abundant life Jesus promised us with a negative self-worth.

I was counseling a young girl who had been married a few months. She shared that her husband was in the midst of a nervous breakdown. His family had controlled his entire life. Every decision had been precluded by their approval or disapproval. Being married had not lessened their control. Because of inability to cope with life and trust his own decisions, he relinquished all self-confidence and allowed them to commit him to a hospital for psychiatric help.

There is no problem unsolvable. This young man's life could have been saved, as well as multitudes of others, if parents would apply good sense and practical Christian living.

Self-worth cannot be attained in six easy lessons, but it can be reprogrammed anytime. If your own children are grown, perhaps you have grandchildren, nieces, nephews, or a Sunday school class. You can apply these 20 points to anyone who needs a healthy dose of self-worth.

1. Your child is a person

It's easy to forget little people are really people. Their feelings and awareness are making lasting impressions on them. Imagine yourself in your child's shoes. Look at his situation through his eyes. If you do, you'll find there's nothing unimportant in his world, and you will relate to him in a gentler, kinder, and more understanding spirit.

2. Fascination with the world around you

People who have developed a wholesome excitement for little things are interesting people. Our son has an amazing ability to recognize things in nature that I completely overlook. I used to think he was making up the fact that he saw a deer flit through the woods, a snake crawl through the grass, a rabbit hop behind a tree. While traveling, he would become breathless at the sight of a creek. He saw turtles and fish jumping as we whizzed by. Today his outdoor abilities as a hunter can hardly be excelled. He wasn't joking as a child—he was really attuned to nature, and it seemed to be performing just for him.

He is 23. Last spring he said, "I'm so excited. I've lived to see another spring. Just listen to those birds

sing." Frankly, I had to listen to hear it, but he had never lost his childlike wonder with nature. A mother can share this fascination with every little thing which amazes her child. He will think she's the greatest if she does.

3. *Turn him loose for independent decisions as soon as possible*

The younger the child, the better to trust him with responsibility. Instead of saying, "Be careful when you cross the street or a car will run you down," say, "I'm so glad you're grown up and look both ways when you cross the street. You're somebody Mother can really trust." Instead of instilling fear, you have instilled confidence. He will need this for more serious decisions.

4. *Develop trust*

Let your child know you believe in him. My husband's favorite song after his conversion was, "I would be true, for there are those who trust me. I would be pure, for there are those who care." The confidence of others, especially our parents, is a tremendous guiding and restraining force in temptation. If a child is mistrusted, he will likely fulfill this mistrust.

5. *Save your serious judgments for serious matters*

A child who hears a parent constantly correct him over trifles will never know the difference when he does something more serious. He soon tunes out constant nagging and does not hear it. Most little things can be met with a healthy sense of humor and an intelligent conversation. Many mothers are nit-picky about small matters. Too often the child gets the brunt of parental frustration. No wonder he tunes us out.

6. *Say, "I'm sorry"*

There is no parent who doesn't at some time misjudge a situation. We need to be real people with our

children. When we've been too hard, let's say so. We insist on *their* repentance. We should expect no more of our child than we do of ourselves. It costs us a little humility and may save a life. There's nothing to lose, and a lot to gain.

7. *Plant confidence*

Your child needs you to implant thoughts that he can achieve whatever worthy goal he sets his mind to. Never surround your child with negative limitations or thoughts and words of lack. You are able to offset all the limitations from without. Mrs. Einstein withstood all of Albert's early teachers who insisted he was intellectually incompetent. She insisted in his presence that he was a genius. Needless to say, she won! He became the world's mental champion, discovering the law of relativity. Psychologists have proven that I.Q.'s have actually improved because of a mother's continual emphasis on her child's abilities rather than his lack.

8. *Release your married child*

Releasing your child should begin long before marriage. If you have done your homework well, you will have released them with confidence very early. A possessive control of your child inhibits his developing selfhood. When he sets up a natural resistance to this, we usually take it for rebellion. Treating him then as a rebellious child, he seeks acceptance and trust elsewhere—in fact, anywhere he can get it. Many parents are hurt because their children pay them little attention after marriage. Perhaps the relationship is no longer wholesome, free, relaxed. If the married child still feels the strings of control of a parent, he will succumb to inferiority or become bitter and thoughtless toward the parent. Jesus said we were to leave our parents and cleave to our companion. When we do, it's most likely we will

be able to honor parents the way the Bible says we should.

9. *Quality of time together*

Some mothers are under bondage about spending all their time with their children. I believe the quality of time is more important than the time itself. There are times when our children need us more than others. Coming home from school to an empty house adds to a child's insecurity. It is important that some special time is taken from the day to hear him out. Be interested in what he's doing. Have some advice on how to solve his problems. Take time to listen. Take time to play as well as pray.

10. *Don't provoke your children to wrath*

This is a clear command. Every child needs proper restraint. But usually the correction we give is the sudden outburst of our frustration and not the concern we feel for him. A child needs to know why he's being corrected. He needs to know a loving mother or father cannot overlook something which will ultimately harm his life. If we rush into correction, we will probably make him angry. If we pause to explain, we will probably make him sorry. Angry children become bitter children.

My husband was always so much in control when he gave correction that our son often thanked him half an hour later. I wish I could say that for myself. The Bible says, "Don't provoke your child to wrath lest he become discouraged." Many spirits are broken in tender years, and this carries into adulthood with inferiority and rejection. Sometimes it eats on the adult in the canker of unforgiveness.

Next month we'll be sharing 10 more secrets to building self-worth in children.

"Children are an heritage of the Lord."

Ideas That Work—

Krusade for Kids

The purpose of sponsoring a Krusade for Kids is to serve as an outreach in the community to locate new boys and girls; to provide a special church-sponsored activity for the regular attenders; and to offer an opportunity for children to find Jesus Christ as their personal Saviour.

Such a "krusade" should be prepared well in advance and publicized thoroughly. It should be announced several weeks ahead of time in a church newsletter. Announcements should also be made in the Sunday school classes, Caravan activities, Junior Fellowship, etc., at least two weeks in advance. The children of the church should be encouraged to take advertisement fliers and distribute them to friends at school and around their own neighborhoods. Offer prizes to those responsible for bringing the most to the Krusade. Send a last-minute reminder through the mail two or three days before the Krusade. Send an announcement to the local radio stations to broadcast through their church news bulletin board.

The sky is the limit for such a program. It should be sharp, interesting, and appealing to boys and girls. Evangelists are available who specialize in speaking to children. Other possible program features could include singing groups, films, sing-in, puppets, and ventriloquists.

There should be a registration of some kind at the Krusade. All who indicate they have no regular church home should be added to the prospect list of the church and/or Sunday school classes. Trained adults should be into the into the homes making a contact shortly following this special meeting.

If the Krusade is prepared well in advance, and publicized thoroughly with an appealing program and immediate follow-up, results will speak for themselves. The Krusade will be well worth everyone's efforts.

BETTY B. ROBERTSON
Arvada, Colo.

Wesleyana



John Wesley's Scriptural Catholicity

By Roy S. Nicholson*

THOSE WHO CONSIDER that John Wesley was intolerant and narrow-minded because of his beliefs and practices reveal either a lack of acquaintance with the facts, or personal prejudice. By the term *catholicity* we mean broadmindedness or freedom from an intolerant attitude toward those who disagreed with him.

Wesley's aim was not to create another church, but that Methodism should win "real scriptural Christians"—as he declared: "to assist all parties, without forming any" (Franz Hilderbrand, *Christianity According to the Wesleys* [London: Epworth Press, 1956], p. 65). In the sermon "Caution Against Bigotry," Wesley clearly repudiated the spirit of those who told Jesus that they had seen one "casting out devils in thy name" and they had forbidden him "because he followed not us." But Jesus said to them: "Forbid him not" (Mark 9:38-39).

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Wesley, in the sermon referred to, explained several items that one might consider *implied* in "he followeth not us." One was "He had no outward connexion with us" . . . he is not of our party . . . he differs from us in our religious opinions . . . he may very possibly think in a different manner from us, even on several subjects of importance; such as . . . the eternal decrees of God; the sufficiency and efficacy of his grace . . . He may not approve of that manner of worshipping God which is practiced in our congregation . . . He may have many objections to that Liturgy which we approve of beyond all others; many doubts concerning that form of church government which we esteem to be both apostolical and scriptural. . . He is not [as we phrase it] 'of our church'" (Wesley's *Works*, 5:484-85). **

Some misinterpreted Wesley's openness and candor. In a letter to

**When *Works* is referred to in this article, the reference is to the *Works of John Wesley*, Zondervan Reprint Edition.

the Reverend Mr. Venn, Wesley explained that his custom was to speak "blunt and plain, without going a great way round about." He desired to be understood "inside and out." Wesley's "dogmaticalness" was "neither more nor less than a custom of coming to the point at once and telling my mind flat and plain, without any preface or ceremony." He so carefully guarded his time, that "there was no time to lose" by indulging in the customary prefaces which he considered to be neither "frank or ingenuous" but "mere artifice." All his notions, Wesley declared, were drawn from "reading the Bible." And, wrote he: "I impose my notions upon none: . . . I make no opinion the term of union with any man: I think and let think. What I want is holiness of heart and life. Those who have this are my brother, sister, and mother. . . . We have not only one faith, one hope, one Lord, but are directly engaged in one warfare" (*Works*, 13:238-41).

Wesley's broad charity did not mean that he was indifferent toward doctrine. He would tolerate nothing which would "strike at the root of Christianity." His charity toward others led him to be spoken of as "Catholic, but not liberalist"; "dogmatic, but not disputatious"; "hating heresies while loving heretics." He believed strongly and preached powerfully, yet his preaching was marked by a true emphasis, a proper proportion, and a solemn simplicity.

In this, as in all else, Wesley sought a scriptural basis for his po-

sition. In this case, it was the "royal law." Love is due all mankind. "Thou shalt love thy neighbour as thyself." Wesley believed that "there is a peculiar love which we owe to those that love God" (John 13:34-35). He felt that the two main hindrances to the perfect fulfillment of the divine command concerning this love were: "First, that they cannot all think alike; and in consequence of this, secondly, they cannot all walk alike; but in several smaller points their practice must differ in proportion to the difference of their sentiments" (*Works*, 5:492-93).

In his sermon on the "Catholic Spirit" Wesley specified several possible points of possible differences of opinion, among which he included "opinions or modes of worship" which might prevent "entire external union." He felt that divergence of "opinions" was to be expected, for "no thinking man," he wrote, is assured "that all his own opinions, taken together" are true; for "to be ignorant of many things, and to mistake in some, is the necessary condition of humanity" (*Works*, 5:495).

A careful examination of John Wesley's doctrines, his description of the character of a Methodist, his philanthropic and benevolent activities, and his concept of the Church reveal his truly scriptural catholic spirit. (Note: A fuller treatment of this subject may be found in the *Wesleyan Theological Journal*, Vol. 2, No. 1, spring, 1967, pp. 66-81. This publication is the Journal of the Wesleyan Theological Society.)

Becoming a Christian is free of charge, but there is a cost attached to becoming a disciple. The cost is to become involved in God's thing rather than our own things.

THE STARTING POINT

Why Did Jesus Come to Earth?

Paul S. Rees, one of the great evangelical preachers still on the scene, gives us some food for thought for "The Starting Point," from his column in *World Vision*, magazine. Let me share it with you.

To the question, "Why Did Jesus Come?" Dr. Rees points out that in John's Gospel, chapter 1 between verses 9 and 30, there are six references to His coming. From the biblical record, it is a fact—"Someone named Jesus, who was before history, made his appearance in history. As a consequence, history was never again to be the same" (Paul S. Rees, "What's the Point of It All?" *World Vision*, December, 1976, p. 23).

Dr. Rees quotes from John's Gospel, in answering why Jesus came:

1. He came to give God a new visibility (v. 18).
2. He came to give people a new possibility (v. 12).
3. He came to give grace a new impenitency (v. 16).
4. He came to give truth a new vitality (v. 14).
5. He came to give glory a new identity (v. 14).

There is material here for a series of sermons if you will take the time to dig it out of the Gospel of John.



by
C. Neil Strait

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How to Measure Your Sermon

Maybe you have thought a sermon could not be measured. But Alton H. McEachern is quoted in a recent issue of *In-Focus* as saying: "A sermon has succeeded when it gets people to think about its subject in a fresh and helpful way. When the sermon sheds light on a problem or situation, it has done its work" (*In-Focus*, vol. 1, no. 10, p. 6).

Preaching About Christ

A minister friend of mine, Rev. Carlton Zehrt, gave me these thoughts concerning Christ, and I pass them on for your further development: (1) He is the irreducible minimum—"I am the vine, ye are the branches . . . without me ye can do nothing" (John 15:5). (2) He is the immeasurable maximum—"For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:9-10). The word from John in Revelation is: "I am Alpha and Omega, the beginning and the ending, saith the Lord" (1:8).

Something to Think About

Someone has said: "That man proves his worth who can make us listen when he is with us, and think when he has gone" (*Sunshine* magazine, September, 1974, p. 22).

There Is No "Timeless" Preaching

In a recent copy of *Update*, the booklet published by Thesis, Pittsburgh, Pa., there was this item about change and "timeless" preaching: "Change is constant; whether we measure it by minutes or millennia, we ourselves are a part of it . . . change is the process and is itself the actuality." These are the words of Alfred North Whitehead.

An *Update* writer said of Whitehead's words on change that ". . . they reinforce our experience that we can neither retreat into the past nor make the present stand still. One result of this for the Church is that there can be no timeless

preaching. If the story of the Gospel is to speak to us with force today, it must be interwoven with the fabric of our present lives" (*Update*, vol. 7, no. 10, November, 1976, p. 10).

And It Came to Pass

Frequently this phrase, "It came to pass," or its equivalent occurs in Scripture. From the several listings of such a phrase, two thoughts stand out: (1) God's promises or prophecy always comes to pass; (2) Obedience always brings to pass the better things, while disobedience always brings to pass the bitter side.

When man can align his purpose with the promises and plans of God, that which comes to pass will always be good.

~~~~~  
The tongue is such a little thing;  
But it can bless or it can sting.  
It can laugh or it can whine.  
It can soothe or can malign.  
The tongue can be an imp from hell,  
Or messages from heaven tell.  
What's in your mouth? The devil's  
tool,  
Or God's instead?  
—Selected

### Wesley's words—

"You have nothing to do but to save souls."

Mr. Wesley was an educated, compassionate man, with love in his heart and evangelism in his soul.

Yet Mr. Wesley was a man of detail and scholarship and a writer of distinction. So let us not think he was advocating a narrow conception of the ministry. He was placing the main aspect of the ministry into proper perspective.

A man of right priorities, he knew that when a preacher put other things before the saving of souls, such a man was engaged in secondary matters.

—Submitted by Robert Emsley

### Ideas that Work



## Mortgage Burning For a Home\*

The home is still God's first institution established here on earth. Among the church and other institutions that God brought into being, the home is still His first.

He shared in the life of three homes during the few short years He spent in the flesh among men. His first home was in the village of Nazareth where His childhood and youth was spent. Then, when rejected in Nazareth during the early days of His ministry, the family moved to Capernaum where He made headquarters during much of His ministry. The third home was with his three close friends—Mary, Martha, and Lazarus—at Bethany near Jerusalem. Today He seeks to share in your home and life's blessings.

(Read Psalm 67:1-3.)

Act of burning mortgage:

*Members of family:* "In the spirit of gratitude to our Heavenly Father, by whose favor, inspiration, and guidance we have been able to free our home from all indebtedness . . ."

*People:* "Father, we thank Thee."

*Children of the home:* "In love for our parents and in loving memory of all their labors and sacrifices down through the years . . ."

*People:* "We burn this mortgage."

*Prayer:* The Lord's Prayer (By all)

*Doxology*

*Closing Prayer:* Pastor

CHARLES W. SMITH

\* (This service was used for one of our families upon their twenty-fifth anniversary. They had completed the payments on their home and wanted the pastor to conduct a service at their anniversary celebration.)



# IN THE STUDY

## Seeds for Sermons

During the 30 days of September we invite you to read the 36 chapters of 2 Chronicles. It's unlikely we have read this book for a long time and its pages are dusty. Let us dig beneath the dust and find some of the rich gems of truth.

September 4

### THE OFFICE OF TRUST

TEXT: "... in their set office they sanctified themselves in holiness."

INTRODUCTION: Today we begin a new church school curriculum year. There is a newness and freshness in our church school classes. So today may our teachers and all who desire to see growth and glory in our church give heed to God's plan. It worked in Hezekiah's day. It will work in ours.

I. SANCTIFIED SERVANTS—"they sanctified themselves" (2 Chron. 31:18).

Chapters 29-31 are a unit of the cleansing of the Temple by Hezekiah. Here we find filthiness taken out (29:5, 16); the Temple altar restored for wor-



by  
**Mark E. Moore**

Pastor  
Church of the Nazarene  
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ship (18-19); the sacrifice and songs begun (27-28); the people consecrated unto the Lord (31); and the bringing in of the offerings and tithes (31:12). Robert L. Sawyer, commenting on chapter 29 in BBC, wrote: "Is there not in this event an accurate parallel to God's work in the soul? Any house must be cleansed of filthiness before it is a fit place to be set apart for the presence of God."

II. SANCTIFIED SETTING—"in their set office they sanctified themselves" (31:18).

The ASV puts it: "In their office of trust they sanctified themselves in holiness." They saw that the place they were set to serve was truly an office of trust. The shepherds, the lamplighters, the woodgatherers, the fire-tenders, the instructors, everyone—great and small—saw his task as a sanctified office of trust. Wherever you are set to serve, sanctify the office of trust. From children's ministries to senior adult ministries, think not of the honor your set office can bring you, but seek to bring honor to your office of trust.

III. SANCTIFIED SERVICE—"in every work that he began in the service of the house of God . . . he did it with all his heart, and prospered" (31:21).

One has said that a 98 percent Christian almost makes it to heaven. Serving the Lord with 98 percent of our hearts is like having water in the steam engine at 98° C. There is no steam, there is no power until it is 100°.

CONCLUSION: Years ago I heard there are three ways one can spell *service*:

1. *Serve us*—the you-do-it-for-me attitude.

2. *Serve ice*—I'll do it, but with coldness.

3. *Service*—I'll serve, and serve with all my heart.

September 11

### PRaise THE BEAUTY OF HOLINESS

TEXT: "Jehoshaphat stood and said . . . Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper . . . praise the beauty of holiness . . . Praise the Lord; for his mercy endureth for ever" (2 Chron. 20:20-21).

INTRODUCTION: Quote from several hymns of praise as "To God Be the Glory." Imagine a conversation as this:

"Why are you singing?"

"Because of God's victory!"

"What victory did you receive?"

"We do not have it yet."

"Then why are you singing?"

"Because of the victory God is going to give." In 2 Chronicles 20 we have a beautiful example of praying and praising our way to victory.

I. PRAISE THE BEAUTY OF HOLINESS—our empowering grace

When the enemy attacks us (vv. 1-2), we too will turn to God in prayer (vv. 3-4). In that prayer we will confess we know not what to do, and in faith turn our eyes unto the Lord (v. 12). We acknowledge Him as truly God (vv. 5-8). We plead the promises and prayers of the past (vv. 9-10), refer to his great-great-grandfather Solomon's prayer at the dedication of the Temple (6:28-30). We bow in worship and stand in praise (vv. 18-19) for power beyond our power and the assurance that in God's work "the battle is not yours, but God's" (v. 15).

II. PRAISE THE BEAUTY OF HOLINESS—our establishing grace

What Jehoshaphat says in v. 20b, "Believe in the Lord your God, so shall ye be established," is what Isaiah repeats in 7:9—"If ye will not believe, surely ye shall not be established." F. W. Faber, in his hymn "There's a Wideness," wrote: "If our love were but more simple, We

should take Him at His word." Too many people believe their doubts and doubt their beliefs. Let's praise the beauty of holiness for its establishing grace!

III. PRAISE THE BEAUTY OF HOLINESS—the exulting grace

Note v. 21, "Singers . . . went before the army, and to say, Praise the Lord." While there must be the warrior side of the Christian that says, "I'll be a soldier for Jesus," let there be the singer side as well! Let us praise the Lord—even before the army. Verse 22 is so important! When they began to sing and praise, God began to work. Too often a defeatist attitude in us delays the workings of God.

CONCLUSION: I don't know all that happened in v. 23, but I do know that often God allows the enemy to destroy himself. Let's praise the beauty of holiness. It is the empowering, establishing, exulting grace God gives to His children.

September 18

### KNOWING THE LORD IS GOD

TEXT: "And [Manasseh] prayed unto him [God]; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God" (2 Chron. 33:13).

INTRODUCTION: In 2 Chronicles 33 and 2 Kings 21 we have the account of the life of Manasseh. Interestingly, 2 Kings 21:17 refers us to the Chronicles of Judah, and 2 Chron. 33:18 likewise refers us to the record of the Kings of Israel for more on the life of Manasseh. His life can be summed up simply—haughty, humble, happy.

I. HAUGHTY

In 2 Chron. 33:1-10 we hear of the haughty and wicked life of Manasseh. He began a life of wicked leadership at age 12 (v. 1). He deliberately went against ways of God and his father (vv. 3-4). He showed utter contempt for God by rebuilding places of heathen worship (vv. 3-4, 7). He embraced all forms of evil and led others to sin (vv. 6, 9). While all of this is very repugnant, some-

times I think of the lives of those who testify in a praise service and remember their sordid past.

**II. HUMBLE**—"when he was in affliction, he besought the Lord his God, and humbled himself" (v. 12).

If you or I were God, we would have struck Manasseh dead long ago. God's mission is not to destroy but to save (v. 10). In another case of a rebellious heart (36:15), God sends His messengers "rising up betimes, and sending; because he had compassion on his people." God seeks every way to save us. Manasseh, now a prisoner in Babylon, turns to the Lord in his affliction (vv. 11-12). In the Apocrypha is "The Prayer of Manasseh King of Judah when he was holden captive in Babylon." A portion of his prayer is: "I did not thy will, neither kept I thy commandments. . . . Now therefore I bow the knee of mine heart, beseeching thee of grace." Our salvation is in a humble and contrite spirit. "I bow the knee of mine heart."

**III. HAPPY**

Having found the Lord (v. 13), he now sets about to tear down all that would hinder him, and build up all that will help him (vv. 14-16). As any born-again believer, he now wants to share his faith (v. 16). Thus it is in your life and mine. We must take an active hand in tearing down the things that hinder and build up the things that help in our Christian life.

**CONCLUSION:** In the place of the name Manasseh, we could put many of our names today. Conclude by reading the song "It Is No Secret."

September 25

### THE LORD IS WITH YOU, WHILE YE BE WITH HIM

**TEXT:** "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15:2).

**INTRODUCTION:** The life story of Asa, one of the good kings of Israel, is given in these three chapters: 14-16. The words

of Azariah to Asa, given in our text, are fulfilled one by one in these three chapters. The Spirit of God speaks through Azariah to all of us today.

**I. THE LORD IS WITH YOU, WHILE YE BE WITH HIM:**

Chapter 14 gives an account of Asa and his army facing a foe that outnumbered them more than two to one. Asa prays and God gives the victory (vv. 11-12). God was with Asa in the time of battle because Asa was with God in the time of peace (vv. 2-7). A statement by a long-time preacher of the Word has been a strength to me: "If you do what God wants you to do, He will do what you want Him to do" (C. T. Moore). It is a poor practice to wait until the battle is on to start to draw nigh unto God. We need to be near Him daily.

**II. IF YE SEEK HIM, HE WILL BE FOUND OF YOU.**

Chapter 15 gives the account of Asa seeking the Lord and entering into a covenant with Him. Azariah has spoken (vv. 1-7), and Asa in a more complete way than ever before leads his people to seek the Lord (vv. 8-15). They enter into a covenant to seek the Lord (v. 12). God has already entered into a covenant with His people (Heb. 8:10-13). Such a covenant made no exceptions. Even the queen mother was removed from her throne (v. 16). Let us seek the Lord with all our heart and soul (v. 12). Remove the "queen mother" that builds idols in our lives. Seek Him and Him alone!

**III. BUT IF YE FORSAKE HIM, HE WILL FORSAKE YOU.**

Chapter 16 is the sad fulfillment of Azariah's warning. Because of 15:17, "Asa was perfect all his days," we will look at this chapter as an example of a bad choice, not an evil heart. Asa took that which was God's to pacify man (v. 2). He ceased to rely on the Lord in the conflicts of life (v. 7). He failed to trust the Lord for his own needs (v. 12). While we sit in judgment on Asa, let us judge ourselves. Have we taken that which was God's—His day, His tithe, His time—and used it to pacify those that threaten us? Have we lessened our reliance and trust in the Lord?

**CONCLUSION:** We have all heard of that ancient Greek philosopher Diogenes who carried a lighted lantern through the streets of Athens looking for an honest man. The Lord is searching the streets of our town looking for that person "whose heart is perfect toward him" (v. 9). When the Lord finds a person who will serve Him with a perfect heart, it is then the Lord can show himself strong in behalf of him. Has he found such a man in you?

By  
**Ralph Earle**

Professor of New Testament  
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## Gleanings from the Greek

### 2 Corinthians 10

**"Base" or "Timid"?** (10:1)

The adjective *tapeinos* literally means "low." Then it came to mean "poor, lowly, undistinguished," and in a bad sense "subservient, abject" (AG, p. 811). It is in the last way that it was used here by Paul's opponents in Corinth. This is brought out in the NIV! by putting "timid" and "bold" in quotation marks, to indicate that these were terms applied to Paul by his critics. By using "meek" here, the NASB confuses it with "meekness" (first clause) which is an entirely different term in Greek.

1. From *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.

2. From *The New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

September, 1977

**"Bold" or "Courageous"?** (10:1-2)

In the last part of v. 1 and the first part of 2, "bold" is the verb *tharreō*, which means "be bold or courageous." But in the middle of v. 2 "bold" is the verb *tolmaō* which has much the same meaning. Thayer differentiates them in this way: "*Tharreō* denotes confidence in one's own strength or capacity, *tolmaō* boldness or daring in undertaking" (p. 628). To distinguish the two words, the NASB helpfully uses "courageous" for *tolmaō*.

**"Strong Holds" or "Fortresses"?**  
(10:4)

The word *ochyrōma* (only here in NT) means a "stronghold" or "fortress," and then metaphorically "anything on which one relies." Thayer goes on to say that here the word is used metaphorically for "the arguments and reasonings by which a disputant endeavors to fortify his opinion and defend it against his opponent" (p. 471).

**"Imaginations" or "Arguments"?**  
(10:5)

In and of itself *logismos* simply means, "a reasoning, thought" (A-S, p. 270), and it is translated in Rom. 2:15 (the only other place it occurs in the NT) as "thoughts" (pl.) in KJV and most modern versions. But here it is used in a bad sense for "the thoughts of a reason which in itself-vaunting shuts itself off from God" (Heidland, TDNT, 4:287).

**"Outward Appearance" (10:7)**

The Greek has one word, *prosōpon*, which means "face." Both the Hebrew and Greek words for "face" are used in a variety of ways.

"After the outward appearance" is *kata prosōpon*. In v. 1 the same expression is translated "face to face with" (NASB; NIV). But here it means "on the surface of things" (NIV).

In the KJV the first sentence of this verse is a question. But most versions today treat it as an affirmation, which is better. In the early Greek manuscripts there are no punctuation marks, and the Greek uses the same order of words for a question as for a statement—instead of reversing the order as we do in English. Since in the second person plural of the

present tense the same form is used for the imperative as for the indicative, this sentence can be taken as a command: "Look at what is before your eyes" (RSV).<sup>3</sup> All three possible ways of taking it are meaningful.

"Destruction" or "Pulling Down"? (10:8)

The noun *kathairesis* comes from the verb *kathaireō*, which means "to put down by force, pull down, destroy" (A-S, p. 222). So it literally means "a pulling down."

The verb is found in v. 5, where it is translated in the KJV "casting down." The noun is rendered "pulling down" in v. 4 but "destruction" here and in 13:10 (the only three places where it occurs in NT). Since the Greek word for "edification" (*oikodomē*) means "building up," the NIV is especially good here: "the authority the Lord gave us for building you up rather than pulling you down."

"Terrify" or "Frighten"? (10:9)

The verb *ekphobeo* (only here in NT) means "frighten, terrify" (AG, p. 246)—from *phobōs*, "fear." But "frighten" (NIV) seems to fit a little better here. Letters are more apt to frighten people than terrify them.

"Absent . . . Present" (10:11)

These two contrasting words in English come from the Latin. But they are also somewhat parallel to the Greek words here: *apontes*, "being away"; and *parontes*, "being beside."

"Make . . . of the Number" (10:12)

This is one word in the Greek, the infinitive of the verb *engkrinō* (only here in NT). *Krinō* means "judge" and *en* "among" (with the plural). So this compound verb means "to reckon among, judge among . . . to judge one worthy of being admitted to a certain class" (Thayer, p. 167). This is well expressed by "class" (NASB) or "classify" (NIV).

"Classify or compare" (NIV) is in the Greek *engkrinai . . . synkrinai*. Paul is fond of such play on words.

3. From the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

"Rule" (10:13)

The word *canōn* is found three times in this chapter. In vv. 13 and 15 it is translated "rule," and in v. 16 "line." It is also translated "rule" in the only other place (in NT) where it occurs (Gal. 6:16).

Thayer defines *canōn* as follows: "properly a rod or straight piece of rounded wood to which anything is fastened to keep it straight . . . a measuring rod, rule; a carpenter's line or measuring tape," and so in 2 Corinthians 10: "a definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned to one; one's sphere of activity" (p. 324). But in Gal. 6:16 it is used in the sense of a rule or standard (*ibid.*).

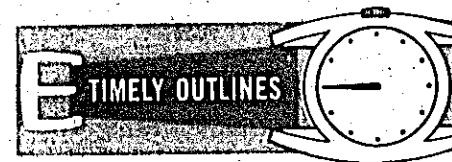
Beyer takes exception to this. He would apply the second sense to 2 Cor. 10:13-16, which he calls "a linguistically difficult passage." He says of Paul: "He thus has a canon or standard for his work and for the associated claim to apostolic authority which he has not conferred on himself but received from God." He concludes: "The measure given to Paul is not, then, a sphere marked out in space in which he alone is to work. It is the orientation laid upon him, the *charis* granted to him . . . and the blessing God has caused to rest on his missionary activity" (TDNT, 3:599).

After discussing the idea of "sphere" (cf. NASB), Plummer comments: "But *kanon* is generally used of length, and *to metron* [measure] *tou canonos* would mean 'the length of one's tether,' the length of the radius from one's centre. In this case it would mean the distance which God told the Apostle to go in his missionary work" (p. 287).

This seems to fit the passage well. But perhaps we should accept both concepts: "Sphere" and "rule" or "standard."

"Glory" or "Boast"? (10:17)

As in other places where we have met the verb *kauchaomai*, we would note that the more accurate translation today is "boast." The word occurs 5 times each in Romans and 1 Corinthians, and 21 times in 2 Corinthians. Outside of Paul's Epistles the term is used only by James (1:19; 4:16).



Outlines for a  
Sermon series from

Ephesians

SCRIPTURE: Ephesians 4

I. MAINTAINING UNITY (4:1-6)

- A. Personal differences can fragment the church.
- B. How to maintain the unity of the Spirit:
  - 1. Live up to your calling.
  - 2. Walk in humility.
  - 3. Realize that God has created unity.

II. WHAT IS OUR BUSINESS? (4:7-13)

- A. What does the church need to produce mature Christians?
  - 1. Individual Christians equipped for service
  - 2. A healthy body of believers
- B. What are the resources of the church?
  - 1. The divine—the grace of God
  - 2. The human—men who possess divine gifts

III. GROWING IN CHRIST (4:14-16)

- A. The immature Christian creates disunity.
  - 1. He is unsettled.
  - 2. He is uncertain.
  - 3. He is unstable.
- B. The remedy for immaturity.
  - 1. Keep honest.
  - 2. Keep compassionate.
  - 3. Keep close to Jesus Christ.
- C. Characteristics of the mature Christian
  - 1. He cooperates.
  - 2. He is competent.
  - 3. He contributes.
  - 4. He is constructive.

IV. A SPIRITUAL REVOLUTION (4:17-24)

- A. How the Christian lives
  - 1. In righteousness
  - 2. In holiness

- B. How the natural man lives
  - 1. Aimlessness
  - 2. Heart shut to the life of God
  - 3. A conscience that is callous
- C. How to realize the life of God
  - 1. Put off your old nature.
  - 2. Be renewed in the spirit of your mind.
  - 3. Put on the new nature—Christ.

V. HURTING YOUR BEST FRIEND (4:25-32)

- A. What hurts the work of the Holy Spirit?
  - 1. Lying
  - 2. Resentment
  - 3. Uncontrolled anger
  - 4. Slander and malice
- B. What helps the work of the Holy Spirit?
  - 1. Kindness expressed
  - 2. Compassion expressed
  - 3. Forgiveness expressed

RON FRY

Prayer—  
The Christian Privilege

TEXT: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

INTRODUCTION: Becoming a Christian not only gives us the wonderful hope of heaven, but it includes many other glorious privileges. One of these is the privilege of prayer. We are invited as God's children to bring our needs to Him.

I. THE METHOD OF OUR COMING—"Let us therefore come boldly"

- A. Without fear
- B. With confidence
- C. With liberty of speech

II. THE PLACE OF OUR COMING—"unto the throne of grace"

- A. A place of authority
- B. A place of royalty

III. THE REASON FOR OUR COMING—"that we may obtain mercy, and find grace"

- A. Mercy for our shortcomings
- B. Grace for the trials of life



CONCLUSION: It is indeed a tragic thing when a man starves to death. Our hearts go out to people who do not have enough food. We are sending millions of pounds of food to feed those who are less fortunate. While most of us are well fed physically, there are many who are in spiritual poverty. They are on a starvation diet. This need not be the case—for we are invited to come and find help in time of need.

JAMES F. SPRUILL

BULLETIN  BARREL

THE TYPICAL AMERICAN

He brushed his teeth twice a day with a nationally known and advertised toothpaste;

His doctor examined him twice a year; He wore his rubbers when it rained; He slept with the windows open;

He stuck to a diet with plenty of fresh vegetables;

He relinquished his tonsils and he turned in several worn-out glands;

He golfed, but never more than 18 holes a day;

He got at least eight hours sleep every night;

He never smoked, drank, or lost his temper;

He was all set to live to be 100.

BUT THE FUNERAL WILL BE HELD WEDNESDAY.

He is survived by 18 specialists; Four health institutes; Six gymnasiums, and numerous health foods.

He forgot God. He lived as if this world were all.

And he is now with those who say: "The harvest is past, the summer is ended, and we are not saved."

*Habits are the only servants that will work for you for nothing. Just get them established and they will operate even, though you are not consciously aware they are working.*

*Every sin has three parts: temptation, hesitation, and participation.*

*Even a mosquito doesn't get a slap on the back until he starts working.*

*Of all the things you wear, your expression is the most important.*

*Christianity is meant to be bread for daily use, not cake for special occasions.*

**BUMPER STICKER**—"If you love Jesus, tithe. Anybody can honk."

An enemy I had, whose pail  
I stoutly sought in vain to know;  
For hard he dogged my steps, unseen,  
Wherever I might go . . .

Until one night I held him fast,  
The veil from off his form did draw;  
I gazed upon his face at last—  
And lo, myself I saw!

—Selected

RELIEF

*No matter how hard the wind may blow,  
There is always a calm to follow;  
No matter how high or steep the hill,  
On the other side is a hollow.*

*No matter how long the weary road,  
There is certain to be a turning,  
And always the evening shadows cool  
Shall follow the noonday burning.*

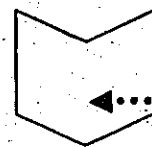
*So square your shoulders and hold on tight,  
And laugh at the stormy weather;  
For you'll be there when the storm is gone—*

*No storm can last forever!*

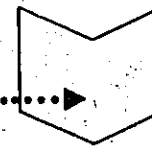
—Viola Wagner

REVIVAL NOTES—

Gypsy Smith was once asked how to start a revival. He answered; "Go home, lock yourself in your room, kneel down in the middle of the floor, draw a chalk mark all round yourself, and ask God to start the revival inside that chalk mark. When He has answered your prayer, the revival will be on."



HERE AND THERE  
AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from your Publishing House

Christian Missions  
in Biblical Perspective

By J. Herbert Kane (Baker Book House, 1976. 328 pp., \$9.95).

J. Herbert Kane is the current president of the American Society of Missiology. This book represents his most recent attempt to produce a conservative theology of missions. Kane considers (1) The Biblical Basis of Missions, (2) The Trinitarian Dimension of Missions, (3) The Theological Imperative of Missions, (4) The Historical Context of Missions, and (5) The Spiritual Dynamics of Missions. Some of the materials contained in this volume are adaptations from his earlier book *Understanding Christian Missions* (1974). However, the book is well organized and deals with many crucial issues with straightforward evangelicalism.

—DON OWENS

Evolution or Creation

By Arthur C. Custance (Zondervan, 1976. 327 pp., \$8.95).

This study is the fourth volume of the Doorway Papers. It follows *Noah's Three Sons, Genesis and Early Man, and Man in Adam and in Christ*.

This book focuses on the continuing controversy between the biblical account of creation and the theory of evolution. The author is well qualified as a scientist and particularly a Christian anthropologist. He argues that the biblical account has growing credibility looking upon man as a monotheistic being whose worship degenerated into polytheism, polydemonism, and animism.

This volume sets forth Dr. Custance's theory that evolutionary theory is "bad as science and worse as philosophy."

I recommend this book for the minister who needs some answers for his young people who are faced with high school teachers who at the best are not adequately prepared in the areas in which they consider themselves authoritative.

OSCAR F. REED

Books Received with Annotations

Guidelines for  
Urban Church Planning

By Roger S. Greenway, ed. (Baker Book House, 1977. 76 pp., \$1.95).

The author starts by giving keys to urban planning, and then different writers illustrate through case histories from all over the world.

The Scripture Doctrine  
of the Church

By D. Douglas Bannerman (Baker Book House, 1976. 584 pp., \$12.95).

A major addition to the literature of the doctrine of the Church. The author is a lecturer (fellow) at New College, Edinburgh.

Introduction to Puritan Theology  
"A Reader"

Edward Hindson, ed. (Baker Book House, 1976. 275 pp., \$8.95).

A review of this important addition to Puritan theology is found in the *Seminary Tower*.

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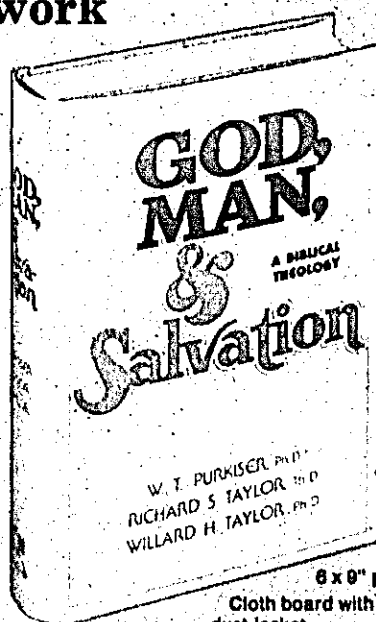
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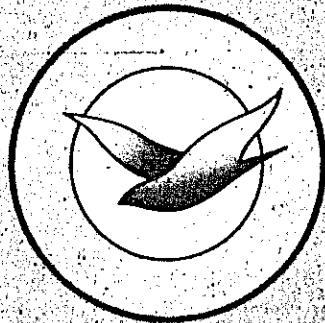
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.....From the..... **EDITOR**

"Saw Wood and Say  
Nothing"



**H**IS 80-YEAR-OLD EYES PIERCED THROUGH every barrier that might hinder good judgment and common sense, and they looked deeply into mine. I am not sure what he saw. Youth, yes, he saw that. I was the youngest pastor he had ever known, and for that matter, the youngest the church had ever had. He may have seen fear, uncertainty, insecurity, and even some resentment. He had listened as I related to him a story of twisted facts, unfair tactics, and cruel treatment by a clique of members who had recently transferred their membership to our church. Now they were "making trouble." What course of action should I follow?

"Saw wood and say nothing," was his quaint but wise advice. Since then I have had many years to think about those words and weigh them again in relation to such problems. Today they still make sense. They are wise words of counsel.

"Saw wood and say nothing" was an old Texan's way of saying, "Go right on doing your work in this great white harvest field where you are so desperately needed. Don't waste one minute trying to defend yourself against unfair criticism. Such talk usually runs its course and defeats itself. Your attempt to answer it would only keep the fire smoldering longer. Let it die!"

He was right, of course. The young pastor understood the message, short and quaint though it was. And it worked out beautifully. God used the situation to accomplish some things He wanted to do, not the least of which was to teach me about patience, faith, and forgiveness.

The old man was right, because what he said was essentially the same message God gave Moses when there was no way for Israel to turn. An angry Pharaoh with a mighty army was approaching, bent on their destruction. The path ahead led toward the edge of the great Red Sea. There was no way around it, no bridges and no ferryboats across it. The sea was too wide to swim across and too deep to wade. It is

understandable that Moses would wonder, "Now what do I do in a situation like this?" Fortunately, he prayed.

God's answer was, "Stand still, and see the salvation of the Lord" (Exod. 14:13). You see, What do I DO now? is not quite the correct question we should be asking. It presupposes that we must *do* something. The future of the church depends upon *our* action. It is all up to us!

Of course, there are times when action is necessary. May it please God we will know when such is the case, and know what course we must then take. But there are other times when we must have serenity of faith and trust in God, times when we must stand still and let Him take the action. There are times to "saw wood and say nothing."

For Moses and the people of Israel, "standing still" for a while and letting God take charge proved beneficial in every way possible. For that moment and for all the future, it was best. God performed one of His miracles (aren't they always exciting to watch!) and the sea rolled back. Israel walked across on dry ground. Then another miracle happened. God waited until the timing was perfect (just as He always does), and the army of Pharaoh was halfway across the dry seabed in hot pursuit. Then the parted waters came back together, and the enemy was completely destroyed.

Can you imagine the rejoicing that night when Israel camped on the other side of the sea? Can you visualize the boon to their faith in Jehovah, not only for that day, but every day of their lives as they remembered that demonstration of His power?

When we learn to stand still—to "saw wood and say nothing"—we are always the stronger for it, and so are the members of our congregations. And most important, God gets glory and honor to His name.

The pastor "sawing wood and saying nothing" is learning to put his trust in God. He is learning what genuine commitment means. He is practicing what he preaches when his text is, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5). He is building his character with the virtues of patience. He is cleansing his spirit of resentment and replacing it with forgiveness. He is stronger and better for having had the experience.

The flock fortunate enough to have a pastor like this is spared the unpleasant experience of watching a man of God stoop to engage in petty conflict, which is beneath the dignity of his office and not worthy of a Spirit-filled preacher of the Word. Such a flock is given the priceless privilege of watching an example. They have heard sermons, and now they are seeing one.

Best of all, this is pleasing to our Heavenly Father. A preacher's Christlike behavior brings a smile of favor to the face of God. He sees His child growing taller and stronger. He moves on the scene to perform a miracle appropriate for the occasion, and there is joy in heaven.

Oh, yes, there is a time to speak out, a time to cry aloud, and a time to raise your voice in contention of moral principles. Make no mistake about that. But there is also a time to go right on doing your task, leaving the action to the Lord's good pleasure.

There is a time to "saw wood and say nothing."

The preacher's function is like that of the moon. The light that comes from him is borrowed light

## A Plea for Expository Preaching

**W**HEN THE PEOPLE of your congregation, "loving the habitation of God's house and the place where his honor dwelleth," "sit erect to Almighty God" and to you as God's spokesman, what do you say to them?

When they go to the trouble to ready the children and themselves, and drive perhaps a distance, what do you say to them?

When they come often with their world tumbled in on them, finding it hard to sing the Lord's song in such a strange time, what do you say to them?

When evil in myriad dread shapes has visited them, and they come hoping to find a balm in Gilead, what do you say to them? Do you have any "oil of joy" with which to salve their wounds?

When everything is going right with them, and they are able to cope, and a child is about to be graduated or married, or the husband has been promoted, and they feel more like the runner who has just broken the four-minute mile, what do you say to them?

When they are in between that morning or that evening, not knowing which

direction their lives are to take, what do you say to them?

In these critical times of the mid-1970s, when we are entering upon the last quarter of this bourgeoning twentieth century, when walking on the moon is almost old hat, and when we are probing Mars and wondering what other probes we should next put our ingenuity into, what do you say to the people who make up the community of faith?

In these times when so many of the old landmarks of the spirit are being threatened, and this ruthless challenge of unfaith has had such success in the society as a whole, and new moral theories seem to be so respectable to so many; what kinds of sounds ought to come from your trumpet?

In our time of TV and radio and the *Chicago Daily News* and political speeches and all the rest, 10,000 tom-toms are competing for the attention of your people. If your bugle is muted, you won't get their attention. And if you win their attention, but your bugle gives an indistinct sound, who will get ready for battle or for anything else?

Perhaps, as the people come with heavy hearts and with happy hearts, and sit erect to God and to you, you are to speak to them the kind of sure word that they need to hear.

The place where that sure word is found, of course, is in Scripture—most especially in the mighty acts of God in Christ. And it is ours to herald those mighty acts in Christ, through which God offers His grace to people in a world like ours. And it is my contention that we can do this best, not by topical hom-



by  
**J. Kenneth Grider**

Professor of Theology,  
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ilies that we invent and that might be only incidentally based on Scripture, nor even with textual sermons that still might not be sufficiently led along by Scripture, but, in the main, with expository sermons.

Most of us know what expository preaching is. It is using a scripture passage of two or three verses or more—up to an entire Bible book—and lifting from that passage the sermon's theme and the main headings under which that theme is treated.

It is different from textual preaching only in that it treats a more lengthy passage of Scripture.

It is different from topical preaching in that, not only is a text taken as the basis of a theme, but all the main emphases made in the sermon are based on the context of the area of Scripture where the text is found. In a topical sermon, the points may be simply one's own inventions. And the presumptuous sermonizer might then seek to show that his inventions have biblical support from random areas of the Bible.

Expository preaching, as I see the matter, is a more desirable type than are either of the other two types.

This type is more desirable, ordinarily, than the textual type. This is, in part, because the longer passage of Scripture being used helps to prevent the sermon's theme and main points from being taken out of context and therefore from misrepresenting what the Scriptures teach. While a textual sermon is not nearly as likely to be inauthentic, in this way, as a topical sermon, it is still much more susceptible than is an expository sermon.

This type of sermon is ordinarily more desirable than the topical for several reasons that will become obvious as I discuss the matter further.

Expository preaching owns up to the preacher's finiteness. After all, he is only a creature—Spirit-guided, but a creature—and cannot presume to know precisely what the people should hear. He needs to go to Scripture and expose to his congregation what its meaning for them is. If he preaches topically, he is in charge all the way along. If he exposes the meaning of one area of Scripture, the passage leads him along in the

things he is saying. Most people want to hear an authoritative word, and most of them understand Scripture to be authoritative. So they will appreciate expository sermons.

The preacher's function is like that of the moon in relation to the sun: the light that comes from him is borrowed light, and he only reflects this borrowed light.

He is not the discoverer of the recipe, as Colonel Sanders was, but only makes use of the recipe.

He is not the Shakespeare who writes the play, but the college professor who explains what the passages in the play mean.

He is not the Bach who writes the music, but the organist who renders it faithfully, contributing, admittedly and importantly, of his own conception of Bach's message by means of his own understanding of Christian faith and his own existential (including emotional) involvement in Christian faith. Nor is he the Charles Wesley, but the Beverly Shea who does not write the song itself but sings it with his own contribution as a vocalist.

He is not the Rembrandt nor the Da Vinci nor the Norman Rockwell, but the museum guide who is a professional in his work and conducts guided tours telling the public what the work of the masters means.

If the minister invents his own themes and the main headings of his message, as in topical preaching, thinking that his own word is good enough, it is as if a museum guide would decide that he can paint as well as the masters, do numerous paintings himself, place these on the museum's walls instead, and show the public his own paintings. The reason for their coming to the museum—to see the work of the masters and to have them explained—would have been thwarted.

If Beverly Shea were only a vocalist and not a hymn writer, and would junk all the works of the great hymn writers and sing second-rate numbers of his own, it would be like what happens when a preacher thinks that he can invent the message he is to bring. If he is a good speech maker as Beverly Shea is a good vocalist, the people would perhaps not

be entirely put out with him. But the more discerning ones, at least, would probably be disappointed in his ministry to them.

Along with this plea for expository preaching, I would suggest several cautions. One is that we are not to suppose that if we use a rather lengthy passage, and get our theme and main headings from it, we are sure to present an authentic, biblical, correctly doctrinal sermon.

The theme, e.g., which we might think we have to be the gravitating interest of the passage might not be that at all. We might simply want to preach on a given theme and think that is what a given passage of Scripture has to do with.

Also, one or more of our main headings, in an expository sermon, might not be actually supportable by a given passage of Scripture within the area which we are exposing the meaning of.

Again, we might have a pet peeve, or a hobby that we like to emphasize, or a specific thing we want to say to one or more persons in the congregation, arising out of a problem, and we might twist a phrase or clause or sentence in our passage so that we will be allowed, artificially, to discourse on a particular subject.

Because of this kind of danger, we need to come to the passage we are using, read it over and over, study commentaries on it, check the meaning of its key words, and thereby seek to get on the inside of what its meaning really is.

If we do this, we will be showing a proper respect for Scripture.

If we do this, we might find that the theme and its main divisions that really are in the passage will indeed minister to the needs of the people in our congregation. We might think we know what the needs are when we do not. There might be hidden needs that no one has expressed. Scripture; if we let it lead the

way, will apply to needs both hidden and open. Besides, people can tell when we have twisted Scripture so as to support a point we wish to make. And we might do more harm than good by our contriving to refer to it from Scripture.

Another caution I would suggest, to the minister who decides to preach expository sermons is that he take seriously the need to do the hard work necessary to produce a good sermon.

To use a good method and neglect to dig hard for the gold would be similar to a singer's learning his voice lessons well and then being careless in the selection of the song he is to sing. It would be like a carpenter using the best tools available, but building a house with rotten wood.

Another caution I would suggest is not simply to preach the Bible, but to preach the Christ of the Bible, and God the Father's offer of grace through Christ.

Some people refer to the Bible and use it as though it were the thing we really have to do with, in a final way. It is a book, a collection of 66 different writings within a book, authoritative for our doctrine and our practice of the Christian life. Yet it is, indeed, a book. It is not a person. It is not God himself. While one theologian, Emil Brunner, cautioned that it is not the Protestant's paper pope, I would caution that it is not our paper God.

I do not mean to be saying that sermons that are not expository in nature are altogether inappropriate. I do not mean to say that it is impossible to declare God's Word and will by use of the other methods. I am meaning to say that if the expository type of sermon is used, the preacher is more likely to present a truly biblical, doctrinally sound, hearer-related, and hearer-accepted message—one that speaks to the human needs the preacher knows about and the ones he does not know about.

**My devotional life is troubled when my life is hurried.**

—From the diary of J. G. Morrison



## The Prophet's Echo

By Richard Baker\*

**K**NOCK! KNOCK! KNOCK! "Hello, I am a Bible student from the Kingdom Hall. I have here our pamphlets, the *Watchtower* and the *Awake*; they have some very interesting articles. I'd like to show them to you."

"Well, I am sorry, but I don't have any time now; I am very busy."

Is that the truth? Why not just come out and say, "I don't care about you enough to give the gospel to you, so just peddle your papers somewhere else."

Hear the words of the prophet: *When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand* (Ezek. 33:8).

Pretty heavy, isn't it? We, the saved, the righteous, are responsible to turn the wicked from his way. Jesus said to go to all nations. I have found to get to all nations I must first go through the door of my house. So I ask you, Is it reasonable that I should push that one away who is standing at my door? It isn't enough to say they have a Bible, they know the truth. If that were so, I wouldn't be a Christian today, because I had a Bible, I went to church. I can't tell you how many times I heard the gospel before I believed. That is one reason I will preach to all men as many times as necessary to win them. Another reason is, our *Manual* says in its General Rules, "We are

\*Senior student, Nazarene Bible College.

to press upon the attention of the unsaved the claims of the gospel and seek to encompass their salvation." I take this to include those caught up in the delusion of a false religion.

I suppose one reason we are so quick to close the door on them is we think we don't know how to answer them. Shame on us! We have the Bible to show them what God says. And certainly all Christians have their own testimony that no one can dispute—whether they agree or not. Then, too, we have the Holy Spirit to help and guide us, and also prepare their hearts.

For those of you who see these people as souls in need of salvation, I ask you to reach out in love to the person. Don't be like I was and go after them with a meat cleaver to get them saved. Only the gospel of Christ can win them. We wouldn't think of catching a butterfly with an ax, so why should we try to save souls with one? To catch these souls, we need to use the net of love, thrown out with compassion and concern for the one we seek to catch.

It is my prayer that you will see this English-speaking mission field before one of your loved ones falls prey to the *Watchtower* slaves. I will present the whole gospel to the whole world, especially when the world knocks at my door. I will not have their blood required at my hand, but I will deliver my soul. I will warn them.

If Margie, my sister, knocks on your door, do me a favor and warn her. I still love her.

If Thiellcke is correct, and a "theological thought can breathe only in an atmosphere of dialogue with God," then the church is our pastor

## "The Church Is Our Pastor"

**T**HAT INTRIGUING TITLE is a sentence in Helmut Thiellcke's little booklet *A Little Exercise for Young Theologians*. By it, the author is underscoring the fact that theology, and theologians, have a vital responsibility to work within the framework of truth, with the boundaries of Scripture and the church clearly in evidence. Theological truth will not hurt the Bible or the church. But pseudo-theology injures both.

The church does have a right to ask questions about our soundness in the faith. It has a right to ask pastors and teachers to produce credentials in harmony with the Scripture. Pastors rarely are experts in systematic theology, but their daily contact with believers makes them "the last word" in the eyes of their people when it comes to doctrine. That alone is sufficient reason for pastors to keep their theological understanding sharp and clear. It

also means that pastors must be equipped with theological principles, and the mandate of our educational institutions must encompass this end.

Another side of that mandate is that of imparting a spirit of fidelity and humility in the preachers we equip. One of the hazards of the study of theology is that of developing pride of knowledge, somewhat of a disdain of the ignorant, everyday believer in the local church. This is particularly a hazard of the developing and just-graduated student; but it may develop in the attitude of any serious student of doctrine whatever the age.

It is somewhat startling to find that untrained Christians often have a sixth sense for recognizing pseudo-sincerity and pseudo-learning in the theological teachings of their pastors and teachers. Thiellcke calls this "the spiritual instinct of the children of God." By theologians (either pastoral or professional) this is often labelled as "heresy hunting." While the latter does exist, for the most part this spiritual instinct phenomenon represents a genuine and innate sensitivity to that which destroys faith.

Wherein, then, is the church our pastor in the realm of theology? It is our pastor because its call is to



by  
Nell E. Hightower

Superintendent  
Canada Central District  
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shepherd the pasture where the believer feeds. Not to protect the source of spiritual food is to betray a trust. The primary pasture is the Word of God. But there are secondary pastures to be protected, such as the reading habits of our people, and the speakers and singing groups to which they are exposed.

It is our pastor because it insists that theology must be *in touch with real life*, not theoretical life. It must answer questions that spring from common contemporary experience as well as the past, and as well as schoolroom theorizing. The New Testament's demonstration of concern for the living present is the towering example here.

The church is our pastor because it insists that theology must *speak*

to persons as well as to principle. Separated from the person dimension, it tends to either scholasticism or mysticism.

It is our pastor because it insists that theology must *nurture* devotion as well as dogmatics. Thieliicke described this as "prayed dogmatics," and says "a theological thought can breathe only in the atmosphere of dialogue with God."<sup>1</sup>

The church is our pastor because it insists that theology must *strengthen faith* and not become lost in speculative philosophy. Unlike Descartes who said, "I doubt in order to know," sound theology must say, "I believe in order to know."

1. Helmut Thieliicke, *A Little Exercise for Young Theologians*, trans. Charles L. Taylor (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1962).

### Objectives for the Minister

1. Brevity in announcements
2. Efficiency in work
3. Interest in the world around us
4. Persuasiveness in promotion
5. Responsibility in business
6. Patience in poverty
7. Vision in planning
8. Charity in human relations
9. Preparation for preaching
10. Power in prayer
11. Compassion for the troubled
12. Zeal in evangelism
13. Loyalty to principle
14. Devotion to God

—Homer J. Adams

How accommodating are we in allowing people to express grief? How understanding are we of the gravity of this problem?

## Coping with Grief

**T**HEY THAT MOURN shall be comforted, given a grieving space. It is two and one-half years since my father died. I had not realized it had been so long until I began to think about this article. The event still *feels* more recent.

Two days ago, I spoke to a woman widowed the night before. She bravely used the cliché "Life goes on." But for the bereaved person—especially the widow or widower—life does *not* go on in anything like the same way. Many say that even after decades have elapsed, the void is never fully filled. Gradually, adjustments are made and a new life-style emerges. People cope. Magnificently!

Immediately, however, there is a newly introduced fact of life—a complex of emotions known as grief—seeking expression and demanding much of the bereaved person's psychic energy. Grief may include elements of fear, anxiety, anger, self-

pity, guilt, and remorse. Time is needed to sift out these conflicting emotions before sorrowing persons can mourn properly and make peace with their dead. This *pure* grief, a serene and friendly emotion, able to illuminate what remains of life, is not achieved in a moment; and if a pastor is able in his counselling to help a bereaved person to give expression to the preceding facets of grief as they well up within him, then he will probably have helped greatly.

How accommodating are we in modern society in allowing people to express their grief? Remember, repressed painful emotions may lay in store for a great deal of mental trouble. Dr. Paul E. Johnson writes, "What is actually needed is an open expression of grief emotions in weeping or in extended conversation about the deceased to give vent to the repressed tensions."<sup>1</sup> We all expect grief to be about the strongest emotion we ever experience, but even being so forewarned about the matter, the actual experience can be overwhelming in its intensity.

"Why has no one told me these things?" C. S. Lewis confided to the diary he kept after his wife died. He wrote that grief was like fear; it gave the same fluttering in the stomach and the same restlessness. There was yawning and repeated swallowing and an invisible blanket between the world and self.<sup>2</sup>



by  
**Brian L. Farmer**

Pastor  
Church of the Nazarene  
Paisley, Scotland

Others have told of disorientation in somewhat different, but no less turbulent, forms.

Some bereaved people speak of how in the period immediately following the loss of their loved one they lost their bearings. One woman whose husband had died of a heart attack four years previously said, "I felt I was in a dream—as though I was not really there. People were doing things which had nothing to do with me." Another widow, two and a half years after her husband's death, explained: "I felt very child-like—I wanted to be cherished and made a fuss of, to be praised for being good."

Sometimes there is a deep yearning and pining for the deceased; an agonized "willing" that the death should not be so. People have testified of how essential it is to have company at such a time. Nights are the worst. There are physical feelings of anxiety, tension, and fear. A Christian minister spoke of the passing of a friend. "I felt as though the middle of me had disappeared," he said, "Late at night I just shook and shook."

Dr. Colin Murray Parkes feels that the permanent breaking of close human attachment leaves the bereaved person with "a very strong urge to cry [out] . . . we suppress this urge and instead tend to sob."<sup>3</sup>

It is hard to imagine that the avoidance or even denial of emotion as powerful as grief would not be a contributing cause to a great deal of the physical and mental illness that occurs from time to time among bereaved people. To fail to find a way

to mourn, and so express grief may cause a person to put a lid on *all* feeling and become an unfeeling person.

In the slightly longer term, the bereaved may be afflicted by aimlessness and apathy. After all, in a close personal relationship, not only is one's personal life greatly sustained by the other, but the other's well-being becomes one significant reason for one's own life and work. Many middle-aged and elderly widows and widowers find it very difficult to find a new place for themselves.

Happily, however, there is blessedness to those that mourn, as our Lord made plain. Their comfort does not come by straining to repress their grief, but largely through the process of mourning itself, and, in the case of those who know Christ, through their hope of eternal life in heaven. The time comes when they reorganize their lives and begin to realize that there are certain things they have learned from their experience which may make them sadder people, but certainly more mature.

The foregoing issues do not represent novel insights. Indeed, many of them are perceived intuitively by the sympathetic pastor. But it does help to be reminded about how it is with people at a most painful period in their lives.

1. Paul E. Johnson, *Pastoral Ministration* (Wolyn, Herts., England: James Nisbet and Co. Ltd., 1955), p. 217.

2. F. Weldon, "Lessons for Living," *Radio Times* (London: B.B.C., 4-11, Dec., 1976), p. 86.

3. "The Long Valley—Bereavement and Its Aftermath," *Listener* (9, Dec., 1976), p. 737.

Elderly people respond to biblical truths presented clearly and forthrightly. They need our best efforts

## Ministering to the Aged

By Allan W. Miller\*

MINISTERING TO THE ELDERLY took on new meaning to me when the Lord showed me how to apply biblical truths more directly to their problems. Bible studies and messages came alive to these people when they began to see that the Book of God spoke to the situations.

Before this change came about in my ministry, I remember overhearing one lady in her upper eighties remark to another elderly friend, "That preacher doesn't preach very well." After the change in my ministry, this same lady—now in her nineties—became one of my most faithful listeners and friends.

### Needs of the Elderly

*Isolation from family* is one of the most pressing problems. Two of 10 families put parents and other elderly relatives in care centers or rest homes to be relieved of the responsibilities of caring for them. This isolation results in deteriorating family ties. The prevailing attitude is "out of sight, out of mind."

Families mean so much to the elderly. Visits from families and friends can never come often enough to satisfy them. Yet meaningful visits can do much to alleviate the loneliness of the elderly.

When ministering to the elderly away from family and friends, the pastor demonstrates God's love and companionship. He helps them to

commit their loneliness to the Lord, and to allow Him to help them grow spiritually. There are many scriptures which relate to the comfort and strength God can give to the lonely.

*Change of environment* can be a traumatic experience for the elderly. One Christian man who had attended our services was taken to a convalescent care center for the aged after his wife was physically unable to care for him. He had provided a more than adequate home for his family as a craftsman in his trade. He was taken from his home in a blackout, waking up in a bed in the care center with restraining bindings on him. To find himself in this situation was almost too much for him. Helping him accept this new situation was a challenge.

Another change in environment that can be upsetting to the elderly is a change in rooms. Security is high on their list of values. Any change is upsetting to them. Focusing on God and His presence can help them in the midst of change. Helping them to realize that even at their age their faith and trust can grow, will help them bridge the gaps caused by change in environment.

Another test that the elderly face is the invasion of privacy. They have had the privacy of their own homes. Now they are thrown into a group situation where their privacy is invaded at all hours of the day and night. This encroachment on their privacy comes from those who are

\*Nazarene elder, Oregon Pacific District.



losing control of their minds or who are not able to handle the pain they have. Loud shouts and groans are upsetting.

Invasion of privacy, also comes from the elderly who explore in a childlike manner through the drawers and closets of others. To lose some cherished keepsake to such a person can cause distress.

Ministering to the elderly in this situation requires that we help them realize that the spiritual is more important than the material. We can also help them realize that God is giving another opportunity for their love to grow as they learn to love the unlovable.

There are a number of other problems facing the elderly. A lack of variety of meals to which they were accustomed in their own homes is hard to accept. Increasing physical incompetence is distressing, especially to one who has been so active in earlier years. Disappointments (from broken promises or visits which did not come as planned) are hard for the elderly to accept, however legitimate the reasons.

#### The Ministry of the Church

An active Home Department can take care of many of the above needs. Gifts of Christian literature, frequent visits, little remembrances, such as a fruit basket, and those little "specials" they like but do not get in the ordinary routine of the institution, can brighten their day.

Encouraging families of the church to take care of their aged according to God's plan is another ministry. The more I have been involved in working with the elderly in homes for the aged, the more I am convinced that God's concern for the elderly is important. They should be kept in the homes of the family just as long as their physical needs can be met without endangering the health of

members of the family. Children need the influence of their grandparents. They also need to see the love and concern that can be expressed by the family to the elderly.

#### Suggestions to the Pastor

For the pastor who has the opportunity for a direct ministry to the elderly in homes for the aged, here are some guidelines:

1. Prepare your messages with the above needs in mind, and apply scripture to these needs.

2. Salvation can be presented to the group, but individuals need to be dealt with privately. Often they have questions which can be answered better alone in their own rooms.

3. Build open relationships with the management of homes for the aged so that any problems that come to your attention through visits can be presented fairly.

4. In dealing with such problems as might arise, remember that the viewpoint of the elderly is only one side of the total picture. They tend to evaluate any situation according to the way their own individual needs are met.

5. Constantly keep in mind that the elderly are people who will respond to biblical truths presented clearly and forthrightly. They, too, need to grow spiritually in the new situations in which they find themselves.

#### Results of Ministering to Their Needs

Sometimes the Sunday afternoon service at the rest home is more a duty than a challenge. Since the change came in my ministry to the elderly, I now look forward to the services with them. Your ministry will grow when you begin to see their needs and apply biblical truths to such needs.

## Set a Chair for Jesus

By Ron Combs\*

Recently I had the pleasure of hearing Rev. Aleck Ulmet, superintendent of the Kentucky District, preach. He used an illustration from his early days in the located ministry.

One Sunday the Sunday school superintendent asked him to fill in for the junior boys' teacher. Just before the class, Rev. Ulmet went down to the classroom, closed the door, sat down, and prayed: "Jesus, You know how difficult this particular class is to work with. Help me!"

He could feel the Lord saying, "I will, if you'll just set a chair for Me."

So that is precisely what Rev. Ulmet proceeded to do. He pulled out a chair, and as the boys filed in, he told them that they had a guest, and no one was to sit in that chair. Soon he confessed that the chair was set for Jesus. What a change of attitude that came over the boys when it was pointed out that Jesus was present. The atmosphere was reverent, and the boys really concentrated on spiritual matters.

I feel that this little illustration points out two characteristic flaws in the Christian life of today. First, we call on Jesus to help us, but really don't expect it. It's like the church in a drought-stricken community who gathered to pray for rain. But only one little girl had the faith to bring an umbrella. Expect a miracle! God is still the most positive Power in all the universe.

Second, we do not respond as if we really felt Jesus was right there next to us—in the car going to work; helping push the grocery cart; sharing in our devotion time; going with us to visit that difficult client; neighbor, church member.

If we felt that Jesus was right there, it's likely that our whole spiritual attitude would change—just like those young boys. The truth is that Jesus is involved in all the above.

What an assurance that should bring. Begin to live as if Jesus were right there beside you. Because He is. The impact will bless your life.

\*Pastor, Bethel Church of the Nazarene, Lexington, Ky.

# Evangelistically Speaking—

## "Learn to Relax— Whatever That Means"

(A tribute to the late Evangelist Paul Martin)

By Lenny Wisohart\*

HE WAS A MAN OF GOD—a unique combination of the old and the new—and he gave, and he gave, and he gave. He was my friend.

Nine months ago the Iowa District was having its annual preachers' and wives' meeting. Paul and I were in area revival meetings and received invitations to attend the retreat. I told him I was planning on being an evangelist the rest of my life. Since he had been an evangelist for over 30 years, and I had just completed my first year, I was anxious for him to respond to a question that was heavy on my mind. I took out a sheet of paper and wrote this statement at the top:

### LENNY, WHATEVER YOU DO BE SURE TO—

(This is what he said)

1. Keep your commitment to Christ and to His call, clear—deep in your heart—precious—whatever happens. God has called. Jesus has saved. His Spirit is in you.

2. Remember that if people really get to know you, they will love you.

3. You are a guest of the preacher and his church. They treat you kindly, for they think you are a good man like their pastor. Be sure when you leave Monday, they will feel the same way about the ministry.

\*Nazarene evangelist, Kansas City.

4. Write a little every week—prose or poetry or music. Listen, read regularly, keep open to new ideas, new ways to do your job.

5. Practice saying, "Thank you," often—for your room, for the food check, for the offering (it could have been less).

6. Really keep surprised with the joy of what happens—good and bad—and in God's economy there will be lots more good than bad.

7. Keep your personal problems to yourself. It may get sympathy to tell them, but just remember, there is no real joy in sympathy-seeking or receiving.

8. Be careful about making, developing, or exploiting friends in local churches. You can't help but make a few friends, but use care.

9. Preach 20 minutes, exhort to the altar 20 minutes—not really, but take time in the invitation.

10. Learn to relax—whatever that means.

And so his list of suggestions concluded. I expressed my appreciation and he gave his typical grin. We shook hands and parted.

I'm proud to be an evangelist. I'm glad Paul Martin was such a credit to all we stand for. His words will continue to speak to me as long as I live—perhaps they have spoken to you today.

What mood should typify the Communion meal?  
If giggles are inappropriate, perhaps  
also are sober faces

## Let Us Celebrate Communion

By Jerry Hull\*

WE GOT A FUNNY STREAK and giggled while Communion was being served. Most kids sometimes laugh at inappropriate moments—but during Communion? Often guilt feelings emerge when recalling the incident. Laughter was inappropriate for even a group of eight- and nine-year-old boys.

Since boyhood I have participated in many additional Communion services—and conducted some. Often the general atmosphere has been characterized by awkwardness. All too regularly the Lord's Supper falls short of the genuine celebration it ought to be.

What mood should typify the diners at the Communion meal? If giggles are inappropriate, perhaps also are long, somber faces. A story of an anxious mother illustrates: During worship, laughter intermittently spurted through the youngster's pinched lips. The mother disciplined the lad. As he sobbed, his mommy said, "There, that's better."

Reckon the mother in the story stages many of our Communion meals? In a recent Communion service I recorded some descriptive words: Morbid, eerie, stilted, programmed, mournful, superficial, and impatient (let's be quickly done with this, so we can return to real life).

\*Professor, Trevecca Nazarene College, Nashville.

Why do the distributed elements sometimes reduce an otherwise victorious mood of gathered believers to a dull ceremony? What role might the worship leader assume to assure that the drama of the meal is properly reenacted?

Two meals, as models, may assist the clergyman to analyze his style of leadership.

Sometimes a Communion meal is like eating dinner with a prissy aunt—stiff formality and precision seem necessary. Everyone feels a bit uncomfortable and cannot breathe easily until the whole affair is finished.

Perhaps the elements of a Boy Scout campfire meal might be instructive for leading an effective Communion service. A wise pastor will attempt to approximate this model. Boy Scouts (1) excitedly anticipate the meal; (2) almost push and crowd in order to satiate their hunger; (3) gratefully thank those who make the arrangements; (4) eat in a spirit of relaxed camaraderie; and (5) cherish vivid memories about both the adequacy of nourishment and pleasure of the meal.

Bread and wine depict sacrifice—indeed a gruesome death. However, Christ Jesus freely laid down His life (John 10:15, 18). He gladly did it for sinners. Respect and reverence do not prevent joyous, happy (maybe

even noisy) celebrating. "Fifteen cheers for Jesus," replete with yell leaders, is hardly appropriate for one's order of worship. Sheer exultation sometimes might, however, cause a congregation to break into a spontaneous standing ovation for the Lord who has set them free.

The "breaking of bread" (cf. Acts 2:42, 46) and "the Lord's supper" (1 Cor. 11:20) are two New Testament ascriptions given this major sacrament. The meal proclaims the saving death of Christ. We do not exult death. We celebrate the significance of His unique death and its unitary association with Easter Sunday.

When inviting worshippers to the Communion table, make it meaning-

ful and significant. Help them experience oneness with all who have dined there throughout the Christian era. But also make the event exude with joy. Let the sacrament resound with a proclamation about a life-giving death. Communion should be a "happening."

Breezy nonchalance certainly has no place for the effective worship leader. The Eucharist is much more than eating at a favorite restaurant. The Lord's Supper literally celebrates life, provides spiritual nourishment, and proclaims hope. The Communion meal is designed for people who cry, bruise, and hurt—but also for those who rejoice, laugh, and giggle.

Come, let us CELEBRATE.

## Practical Points

that make a difference

### A Box of Candy Made the Difference

Dear Son:

I sat at a table of ministers and laymen at a district gathering the other day. We were in the Holiday Inn dining room.

Our waitress was a tired woman of 50 who did her best to please us. Upon questioning, she said, "No one will remember St. Valentine's Day for me. My husband was an alcoholic. I raised my children myself and have spent all these years as a waitress."

Later, our district superintendent came back with a lovely box of candy and wished her God's blessings for the day. You should have seen her face! *She was loved!* Someone thought enough of her to meet her need. The candy meant very little, but the act meant everything to her.

Son, isn't that an example of Christian ethics in practice? I went to my room and said, "Thank God for the holiness people who really love enough to express themselves with personal concern for others."

There is one waitress in Little Rock, Ark., who will not forget a Nazarene leader who stopped to give and to share.

Love,  
Dad

OCTOBER

NAZARENE

FOCUS

FOR PASTORS and LOCAL CHURCH LEADERS

Compiled by the General Stewardship Commission | EARL C. WOLF, Executive Director  
STEPHEN J. SORENSEN, Office Editor

General Superintendent Coulter



## "Be Never Wanting There"

"STAND UP FOR JESUS" is a grand old hymn which never fails to stir the emotions. Even preachers enthusiastically sing, "Where duty calls or danger, Be never wanting there." We must face the fact that there are times when the thought of facing "duty" or "danger" dampens our enthusiasm and brings on a cold chill.

If we listen to some "experts" these days, we get the impression that Christian life and service is one exciting and thrilling experience after another. But in real life it is not always the case. Church members are not always enthusiastic or excited or supportive in their words and actions. Any conscientious minister who has tried to meet the needs of people and churches has found that he must face danger head on, and do his duty whether it is exciting or not.

There are issues and causes and needs in the church which will never be met unless the church has leaders who are "never wanting" when "duty" or "danger" calls.

One of these areas relates to the pastor's responsibility for financing the program of the church. The General Rules of the Church of the Nazarene are clear and precise in requiring that Nazarenes shall give evidence of their commitment to God by "contributing to the support of the ministry and the church and its work in tithes and offerings."

The pastor must have the courage and the grace to preach stewardship clearly and scripturally, and to set a good example in his own giving habits. He must be enough of a churchman to resist any pressures for expanded staff, equipment, or special projects that would make it impossible to fulfill the financial assignments and budgets set by the District Assembly or general church. I have seen ministers simply quake with fear at the thought of going to the people to challenge them to meet the financial commitments of the church.

In the history of our church there have been times of great outpourings of the Spirit when people have been challenged to give sacrificially. We all agree that it may not be healthy to continually promote "special offerings." However, Nazarenes respond to a challenge, and perhaps they would be less likely to respond to the multitudinous financial appeals for "missionary work," "radio ministry," etc., of independent groups if they were kept committed and challenged by our own needs.

Here is another area which not only requires courage but good sense,



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Here is another area which not only requires courage but good sense;

# "People Who Need People"

(Home Department Emphasis)  
**Thanksgiving (Nov. 24)**  
 to  
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*Who Needs People?*  
 The Incapacitated—Isolated—Infirm—  
 Need visitors, friends, helpers,  
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(Materials Mailed to each pastor)

diplomacy, and love; namely, the area of the ethical requirements of holiness. In the Nineteenth General Assembly, the Church of the Nazarene demonstrated its maturity and courage by revising and relating the General and Special Rules of the church to basic scriptural principles.

What profitable preaching material for a series of sermons is found in these *Manual* articles! With the overwhelming wave of permissiveness, immorality, and perversion abroad in our society, our people need to be taught and fortified by these pertinent scriptural principles. I believe twentieth-century Nazarenes can be challenged to live, act, and behave as spiritual men and women in ways that become holiness.

In recent years I have been blessed by the response of our people to the appeal of the "open altar" at the time of the pastoral prayer. Burdens are lifted, expressions of gratitude are offered. Often sins are forgiven and hearts cleansed in these times of waiting before God.

However, I am concerned that the "altar call" which has been such a vital part of our evangelistic program shall not be discarded. It takes courage to plead, to literally "become a beggar," and to press the claims of Christ upon the sinner and the unsanctified. Some are more gifted in this area than others, but no true minister of Christ can afford to evade this responsibility that is inherent in gospel preaching.

*Where duty calls or danger,  
 Be never wanting there.*

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2. He has several prayer groups in the church who pray regularly for World Missions. The NWMS president is really on the ball with missionary prayer requests at prayer meetings and missionary meetings. Sometimes she even has requests written out and passes them out to different ones.

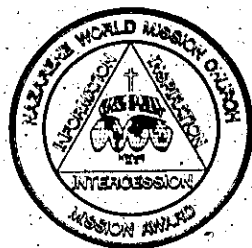
3. My dad has every church board member reading so that they can really represent the people and know what is going on in the Church of the Nazarene. They love it—now that they are readers! He says we will probably go "way over our goal!" We just need two books read for each NWMS member we reported last year.

4. The General Budget is almost paid already! My dad believes that this money is important and that God wants us to care and love enough to give so that we will be giving sacrificially. You know, he says it pays to plan early—then you will not be caught at the last minute with your General Budget wanting.

THREE CHEERS FOR MY PASTOR (my dad)!

*And his lay people too!*

**Pastor:**  
Be a Winner!  
Be a Mission Award  
Church!



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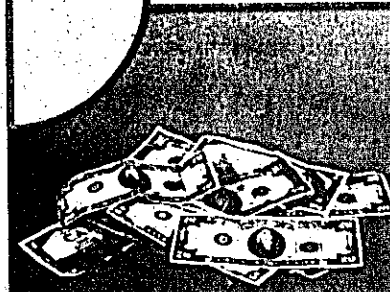
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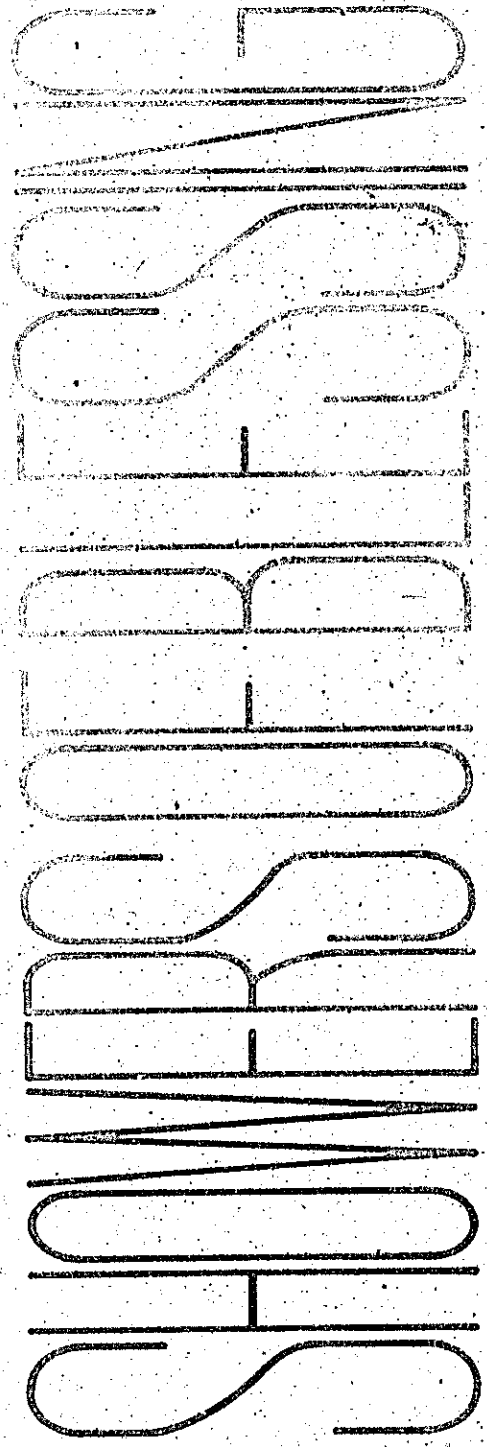
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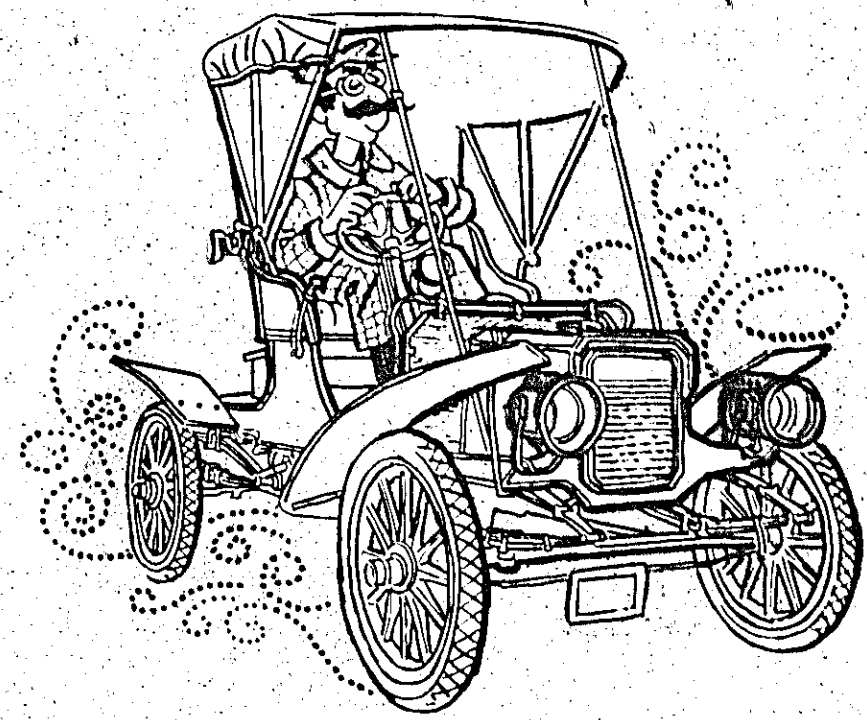
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 174 AM stations (134 USA; 3 Canada; 37  
 overseas)  
 36 FM stations (all in USA)  
 31 AM/FM stations (29 in USA; 2 over-  
 seas)  
*(Each station of this group counts as two.)*

Total of SUSTAINING stations ..... 219  
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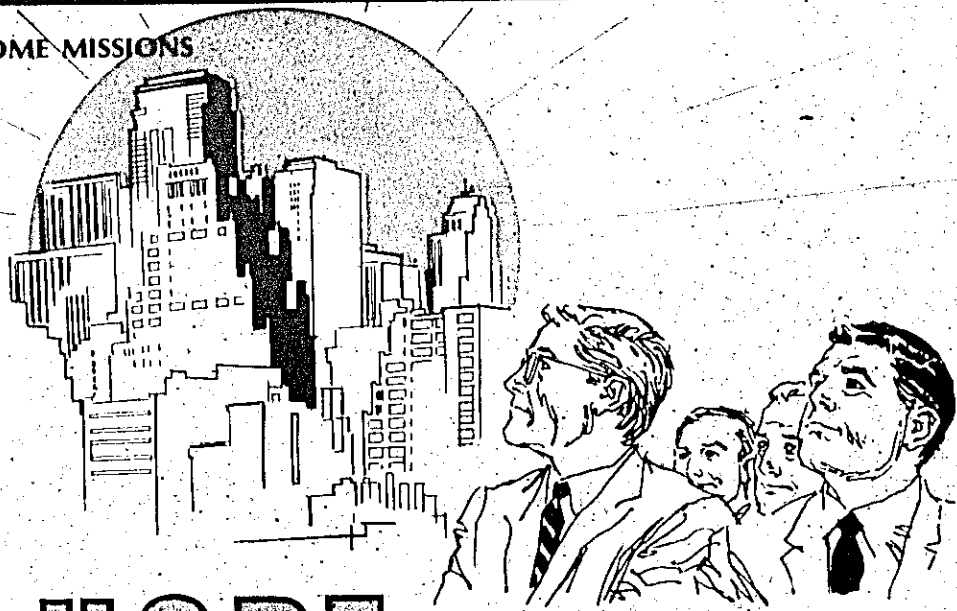


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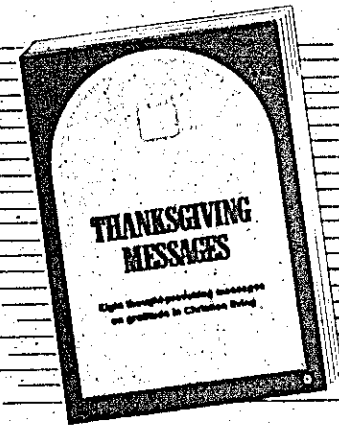
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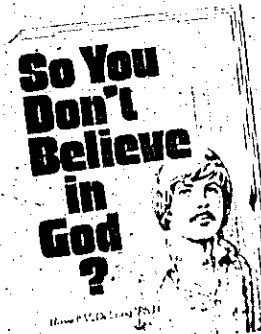
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# MILITARY PERSONNEL SUNDAY OCTOBER 16



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Captain/Navy



**Gerald W. Black**  
Commander/Navy



**David K. Bon**  
Captain/Army



**Curtis Bowers**  
Lt. Colonel/Army



**Leland Buckner**  
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Veterans Administration



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Major/Army



**Leonard Dodson**  
Captain/Navy



**Gerald Earles**  
Captain/Army



**Lawrence Fenton**  
Captain/Army



**Lowell D. Foster**  
Major/Air Force



**David Grosse**  
Major/Air Force



**James Paul Hall**  
Captain/Air Force



**Donald R. Hannah**  
Captain/Army



**Dudley Hathaway**  
Commander/Navy



**Junius W. Johnson**  
Captain/Air Force



**I. Eugene King**  
Captain/Army



**Lowell M. Malliett**  
Commander/Navy



**William A. Martin**  
Colonel/Army



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Captain/Army



**Lowell P. Moore**  
Captain/Army



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Major/Army



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Major/Army



**Wendell A. Russell**  
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**Billy R. Sharp**  
Major/Army



**Claude A. Steele**  
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**Wes Sullivan**  
Captain/Army



**Vernon Swim**  
Lt. Colonel/Army



**James R. Thompson**  
Major/Army  
(as of June 3, 1977)

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AND ALL OUR MILITARY PERSONNEL**

You Have  
Been to:



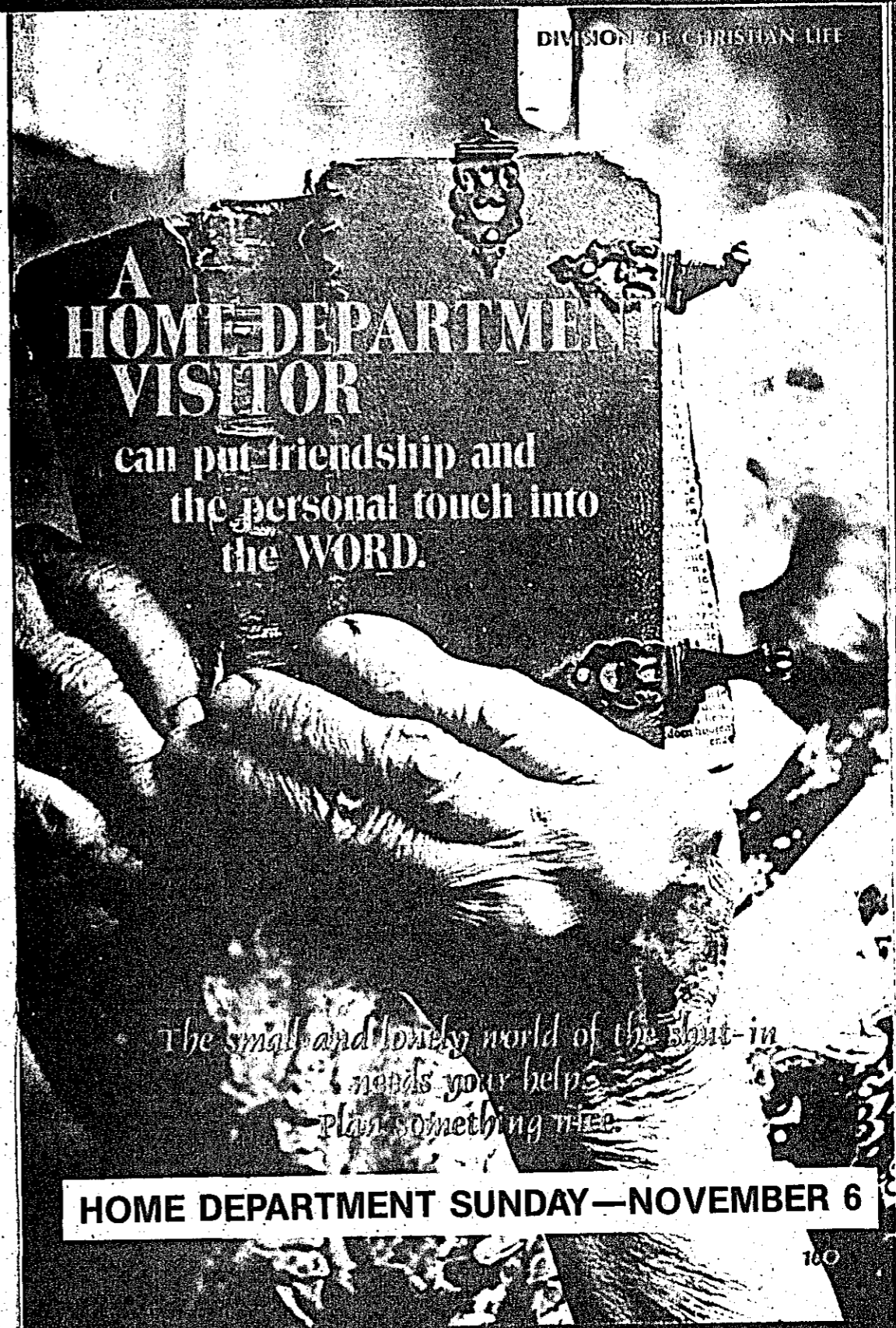
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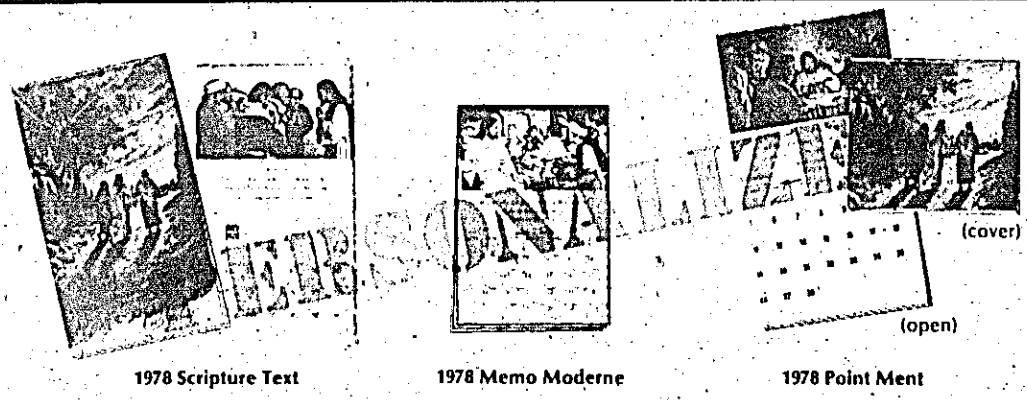
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VISITOR**

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Plan something there.*

**HOME DEPARTMENT SUNDAY—NOVEMBER 6**





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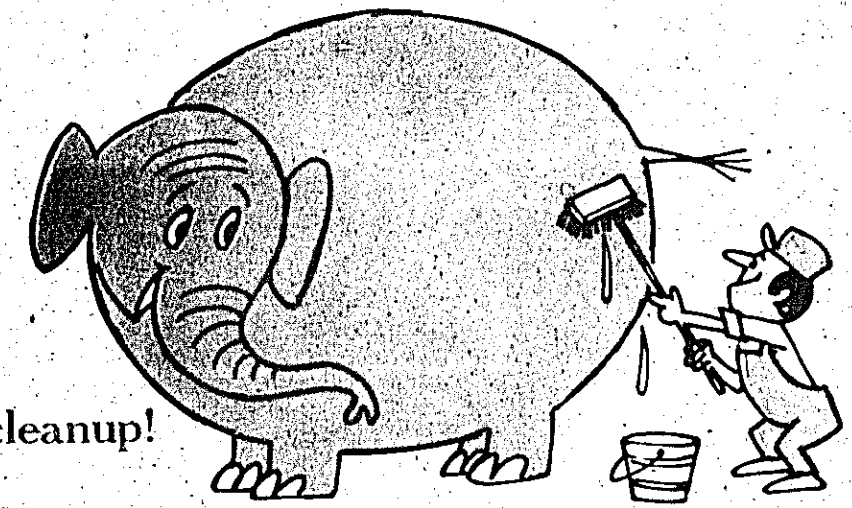
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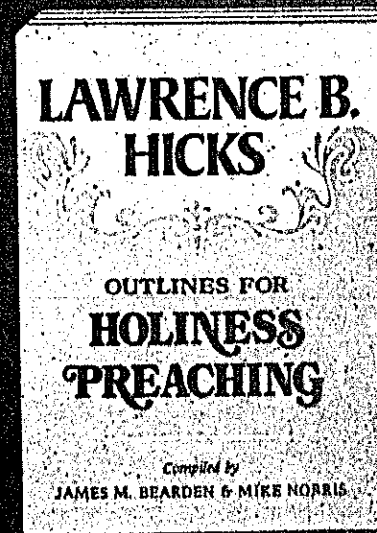
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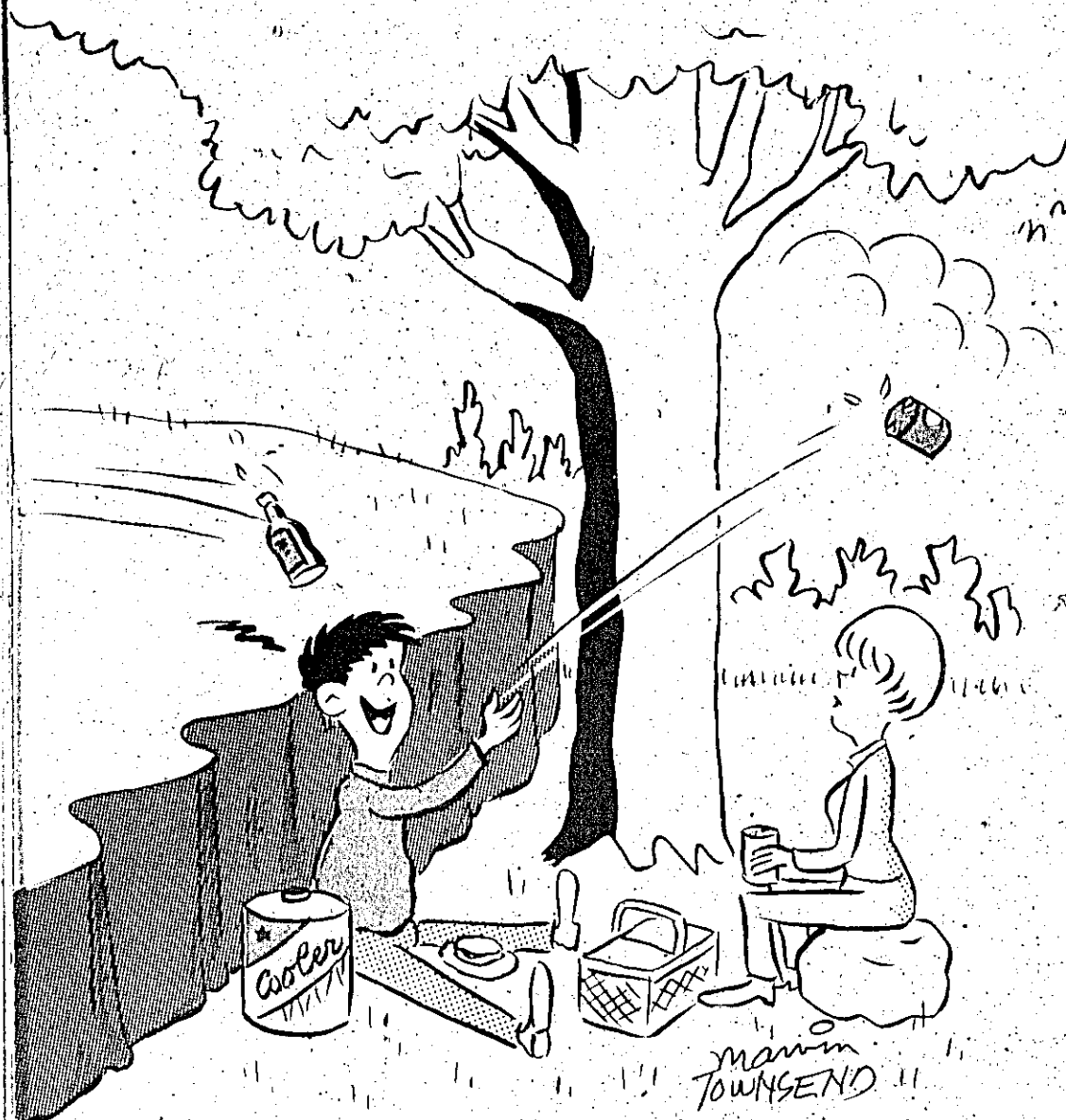
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## Development of Self-worth in Children

(Part 2)

THE FOLLOWING is continued from the article on the importance of individual self-worth:

11. *Guard against giving the child a "poor" image*

Not all families have the same financial security. Prosperity is more than money. It is an attitude. Our son said he was glad that even though there was never a lot of money as he was growing up, he had been spared the "poor" image. He believed he would have rebelled at this. It was an unconscious attitude on our part, but we never talked of being poor. Proverbs says, "Poverty tends to stealing." Talk of lack multiplies lack. Children are apt to love a God they can respect. Let it be evident that your God supplies your needs, and include your children in the visibility of this miracle.

12. *A child needs constant praise and appreciation*

A plant flourishes by watering, feeding, and care. A child needs constant praise. Approval is like a dose of vitamins. It's a shot which blasts loose limitations and inferiority. A child will do most anything to keep

the approval of a parent who has never withheld it. Approval allows a child to come to the peak of performance. Lack of approval makes him feel inferior and inadequate. If you wait for your child to satisfy you before you compliment, you will never have the opportunity. Start with anything good about him. Soon you will see many good things to praise him for.

13. *Develop a feeling that you need him and like to be with him*

The greatest compliment either of our children has paid us is when they have said, "I really like being with you," or "You are fun to be with."

On the other hand, children need to know you need them too. It doesn't hurt to let your child know you have a problem and need him to help solve it. We often asked our children to pray for us. We are saying, "I trust your prayers for me."

Everyone needs to be needed. Ask their advice about important decisions. Make major decisions a family affair, knowing that the head of the house will accumulate the facts and make the final decision.

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14. *Keep a healthy image of yourself*

A child feels insecure to hear either parent cut himself down. To speak of yourself as unlearned, ignorant, ugly, fat, poor, or disliked is to tell a child he's inherited an inferior parent. We determined that our children would feel it was special to live in a preacher's home. We stacked up opportunities and never acknowledged limitations. Guard against saying, "Be good because you're a preacher's child." I learned by trial and error that I had a secret feeling I wanted good performances from my children so it wouldn't make me look bad. When I acknowledged it, it released my children. Once a child knows he bears his own responsibility for his actions, he's not so enamored to do the opposite. Children spot phonies quickly.

15. *Avoid judging people*

All children will receive a share of cruelty from other children, teachers, or classmates. If they contribute to these, they need to hear of the hard and fast "Sowing and Reaping Law." They won't be quick to return evil or to instigate it if they know they will receive it back in due measure. My daughter used to almost bite her tongue, saying, "No, I better not say that or someone will say it about me."

When a child is hurt unjustly, check your judgment of the individual responsible. Here are some suggestions:

... Your teacher probably had a very hard day. Perhaps she had a quarrel at home.

... Maybe someone's sick. Let's pray for her.

... Maybe your friend is jealous of you because he needs someone to love him like you do. Let's pray for him.

... Maybe someone has made your friend inferior so he must try to hurt

someone who's not. Let's pray he won't feel like that.

If you take your child's hurt personally, you have compounded his problem. The Bible says, "Bless and curse not." "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." The younger that children learn these principles the better.

16. *Develop a healthy attitude toward the opposite sex*

Mothers who tell their children sex is dirty and the opposite sex cannot be trusted are sowing serious seeds of maladjustment. Being interested in the opposite sex at a proper age is natural. Marriage is certainly a natural function of life. The inhibitions of married people are usually carry-overs of early training. Your children need frank, honest answers about life, dating, marriage. Don't press more on them than they are ready for, but their questions indicate what they are ready to hear.

Probably no natural appetite has been so abused nor caused as much grief as our relationship with the opposite sex. Mothers, don't dominate your children—your boys especially. Fathers, take an active interest in your child's development. A weak father can produce very confused children. The family is God's institution. Prepare your child to accept it as normal, manly, womanly, to become totally one with their married mate when the hour arrives. Until then balance it with purity and a normal awakening of their own God-given appetites.

17. *Say, "I am sorry"*

Never become too right, too exact, too stubborn, or too brittle to say, "I am sorry." Every parent makes mistakes. Since these mistakes are apparent to our children anyway, we might as well say so. God gives grace to the humble but resists the proud. The Spirit can only bear witness to

truth. When our actions betray our words, there's no use to pretend. If you reacted contrary to principle, say so. He will love you for it and will have a living example of the way he is to react when he's wrong.

18. *Proper priority on beauty*

Every child wants to be beautiful. Every child is beautiful. Some children have more outward beauty than others. If you are blessed with an outwardly beautiful child, you will need to help him develop proper priorities. Many youth are unbalanced people because their priority was their outward appearance. A beautiful child often becomes a status symbol for a parent. If the inward beauty of the child is not the main emphasis, he will be disliked. People will be jealous of him, and he will not have enough inner security to hold him up. Beauty with inward love is a wonderful combination, but outward beauty without love is a snare.

If a child is not as outwardly attractive as others, work on his abilities as his crowning asset. There are beautiful features about him that can be acknowledged. Sometimes parents take crooked teeth for granted, not knowing that later a child can actually refuse to smile because he's embarrassed. Both of our children had braces. Both have thanked us repeatedly for this care. Overfeeding a child creates weight problems. Too much sugar creates a sweet craze which exists through life. Whatever your child's gifts, he should be told he is beautiful, to produce more beauty, both inwardly and outwardly.

19. *Don't compare your child with other children*

No two children are alike, so we cannot and should not expect the same performance. Often we hear, "Mom liked my brother [or my sister] best." "I was never as good at

sports as my brother, so Dad never paid much attention to me." "I wasn't as smart as the rest of the kids." "I was the black sheep of the family." "My mother never thought I could do anything right."

We ministered to two sisters. One was very beautiful, the other average. One said she suffered rejection constantly because her family said her sister got all the looks. It became a deep scar. Each tried to be more beautiful, smarter, more popular.

Another pressed her first child so much to make him excel that he became ingrown in his personality. Children must be allowed to be themselves, be accepted and loved for what they are. God has made each of us unique, and we please Him when we accept and appreciate that uniqueness in our children or anyone else.

20. *Pray with your child and apply the Scriptures to his life*

Every problem of your child has a scriptural answer. The sooner he realizes the naturalness of God's power to answer his prayers, the sooner he will respond to a good God. Never put God in the punishment role for something the child has done wrong. If he sees you pray and get answers, he will assume that's the normal way to go. Apply the Bible to his needs. Paul said to Timothy, "From a child thou hast known the holy scriptures." Jesus reasoned the Scriptures at 12 years of age. The Scriptures are never forgotten. They may submerge for a while, but they will surface again.

Whatever the age of your child, it is never too late to improve his self-image. If you've already impaired it, ask God to forgive you and begin to change now. Your child is a divine trust.

If you wish the entire 20 steps in the child self-image, this is available on tape for a special series price. Write to Ruth Ann Polston, Box 4000, Waterloo, Ia., and ask for the Self-image Series.

## If I Were a Young Pastor\*

If I were a young pastor going to my first church, there are some things I would plan to do:

1. I would plan to spend time every day reading my Bible—not just looking for a sermon, but letting God speak to my own heart. I would likewise spend much time praying for my own relationships, and for the families of my church.

2. I would set a time schedule—a time to get to the office. No one will see that I get there on time—but I must. I would spend my mornings preparing sermons, writing letters (appreciation notes, etc.), and my afternoons calling. I would set goals for the number of calls I was going to make each week. Lots of times I would not feel like going—but I would go anyway.

3. I would love my people—share with them in time of sickness, trouble, and sorrow. I have learned if I do this, they will overlook lots of faults in me.

4. I would understand that not all the people will agree with me all the time—and understand that this is not bad. I would understand that because they did not agree with me did not mean they were not my friends.

5. I would treat my people in such a way that no one around the church could tell who my best friends were. I would give a little special treatment to the children and to the older people, especially those who are shut in. Back to the business of best

friends—there will always be those you enjoy more than others, and perhaps fellowship with a little more, but when at church make it so no one can really tell.

6. If someone should treat me cool, I'd show them a little extra attention, for they may feel neglected. I'd go the second mile to keep friendship with all the people, for I will need them all.

7. I'd take things to my board. I'd be careful about what I bought without the board's approval. I'd find out their policy and stick with it. I'd have their approval on any major change I tried to make.

8. When I felt alone and down, discouraged about the whole thing, I'd get on my knees around my altar and remind God that He was in charge—that this thing was too big for me, and that, after all, I was just the office boy and He'd have to help me with it—and I know He would.

9. I'd be very careful what I told others. People love that pastor they can confide in—and this we have to learn.

10. I'd understand that there are lots of things I don't know, and when I have been at it a long, long time, that will still be so. I'd never hesitate to admit that I did not have all the answers.

\*From a letter from Rev. Harold B. Graves (superintendent, San Antonio District, Church of the Nazarene) to his son, Rev. Harold B. Graves, Jr., who had just moved to his first church as a new young pastor.

Ideas that work—

## We Choose to Care

By Earl P. Robertson\*

The motto of our church is "We Choose to Care." We choose to become involved and concerned with each other's needs and problems and the lives of those around us.

We have a flyer which is used in calling and ministering; entitled *We Choose to Care*. The message in this brochure says:

As a church we have made some choices. We choose to be a church that cares—when sorrow comes, when sickness comes, when loneliness comes.

We choose to care—by offering friendship, by reaching out in love, by being concerned.

We choose to meet the needs of our neighbors—by seeking to discover needs, by seeking to find a way to do something about it.

We choose to offer an acceptable love to you—in your deepest need, and to accept you in Christian love, just as you are.

In a world which competes for the minds of your children, we choose to care by giving them a solid foundation upon which to build.

In a society which tends to under-

\*Pastor, Church of the Nazarene, Arvada, Colo.

mine the values of the home, we choose to care by strengthening those values.

In a world which has lost its sense of direction, we choose to care by pointing you to the One who said, "I am the Way."

In a society where truth is a changing thing, we choose to care by pointing you to the Changeless One who said, "I am the Truth."

When the eternal questions of meaningless existence keep recurring: Why am I here? What is life about? Where am I going? we choose to care by directing you to Him who said, "I am the Life."

Nineteen hundred years ago, Jesus Christ said, "I am the Way, the Truth, and the Life." He came to die for us that we might be forgiven of our sins and have eternal life. The Bible says that God loved the world so much that He gave His only Son so that anyone who believes in Him shall not perish but have eternal life. This is the reason for our existence as a church—to spread the good news that God loves you and has a wonderful plan for your life. He gives purpose and meaning, a quality of life. As a church we are a group of interested persons—interested in you and your family. If we can be of any assistance, please let us know—for we choose to care.

What about those in your congregation and in your neighborhood—the problem people, the unlovable, the obnoxious, the needy, the loner? Do they know you and your church family care?

A recent poll produced the following conclusions as to why teenagers get out of hand:

1. Parents are not strict enough.
2. Parents do not provide proper homelife.
3. Parents have too many outside interests.
4. Parents are too indulgent—give them too much money and too many privileges.
5. Both parents work, even when the mother is badly needed at home.



# THE STARTING POINT

## In-depth Pruning

Rev. Kenneth Mills, Peabody, Mass., shared this thought with me some time ago, and I pass it on for your further digestion: We usually associate pruning, as Jesus mentions in John 15, with the removal of old, bad, ugly things that get in the way. Mills adds: "... yes, but it can also include a cutting away of the honest, healthy wood which might be sapping the strength that the branch needs to bear fruit. It is when *everything* that is not needful for fruit bearing is cut away that we can expect that full, rich fruit!"

Andrew Murray, in his book *The True Vine*, carries this thought to this conclusion: "All that is to be left of us is just enough to receive the power of the life-giving sap of the Holy Spirit."

## The "Servant Sermon"

Mark 10:44 is a verse that bothers us, for it reads: "And whosoever of you will be the chiefest, shall be servant of all." Have you interpreted that for your people—in a sermon and by example?

This is what Clyde Fant said about this verse: "The great sermon is the servant sermon. If the preacher would preach a great sermon, let him preach one that serves. Christ understood human ego drive and did not deny it. But he showed it the proper channel. When we lose our lives for his sake and the sake



by  
**C. Neil Strait**

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Lansing, Mich.

of the gospel, we find it. But the preacher who seeks to elevate himself for the sake of his own life loses everything" (Clyde E. Fant, *Preaching for Today*, 1975, p. 67).

## What Is God's View?

In Num. 13:30-33 (RSV),\* we have two contrasting reports concerning the Promised Land. Caleb gives his report in positive, challenging tones, "Let us go up at once, and occupy it; for we are well able to overcome it."

Then the other spies report, and near the end of that report are seven words that stand out as an epithet to weak faith, "... and we seemed to ourselves like grasshoppers."

It's what we are in our own estimation that spells victory or defeat. Their dismal view of themselves cast a drapery across the entrance to the Promised Land. It blurred all the possibilities of God.

One question they apparently did not ask was, "What is God's view?" And the word that echoes back to us always is, "The Lord is with us..." (Num. 14:9).

## How to Develop Interest in Preaching

Clyde Fant, in his book *Preaching for Today*, gives us this bit of caution and challenge: "If the preacher seems not to understand either the real life of real people or the word of God for that existence, he is disqualified from proclamation of the gospel. But if he has known suffering, happiness, frustration, satisfaction—of whatever sort—and if he can bring the word of God to bear on these and other real conditions of human existence, he will be heard, and gladly heard."

When the preacher speaks of those things that he and his people have in common, interest always results" (pp. 64-65).

## A Word From Fosdick Echoes

Not everything that Fosdick said or wrote excites me. But this is hard to improve on, and it was written in 1928: "Start with a life issue, a real problem, personal or social, perplexing the mind

\*From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

or disturbing the conscience; face that problem fairly, deal with it honestly, and throw such light on it from the Spirit of Christ, that people will be able to think

more clearly and live more nobly because of that sermon."

That's a good word for preachers in 1977—or any year.

# IN THE STUDY

## Seeds for Sermons

### MAJOR THOUGHTS FROM THE MINOR PROPHETS

We invite you to begin reading the minor prophets. These next 12 weeks we will study one of the prophets' writings each week. Every Minor Prophet has a major message!

October 2

#### WHEN GOD GOES HOME AND WE ARE ALONE

TEXT: "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early" (Hos. 5:15).

INTRODUCTION: Nowhere is there a greater message of the love of God for a wayward people than in Hosea. Dr. Ralph Earle,

in his book *Meet the Minor Prophets*, gives a fine description of Hosea and his unfaithful bride. God uses it to picture His love for His unfaithful Bride—the backslider. The darkness of God's withdrawal backdrops the light of His love.

I. **GOD WILL GO HOME AND LEAVE US ALONE** (5:5)

If we slam the door of mercy in the face of God often enough, He will leave us alone. Paul wrote to the Ephesian Christians: "Grieve not the Holy Spirit." God withdrew because Israel persisted in

A. Lack of knowledge (4:6). A man who asked help of me soon retorted, "Don't give me none of that Jesus stuff!"

B. Breaking the great commandment of loving God (5:3-4)

C. Pride (5:5)

D. Removing bounds (5:10). The taking away of safeguard standards or boundaries. No wonder God withdrew!

II. **IF HE HAS GONE, THEN WE MUST GO** (6:1-3)

Our text verse and these three verses emphasize the fact that if we have willfully shunned God and want to find Him, we must willfully seek Him. Isaiah said: "Seek ye the Lord while he may be found" (55:6). As in the story of the prodigal son, we must do the returning.

III. **IT IS TIME TO SEEK THE LORD** (10:12)

Evangelist Finney, preaching from this verse, said that we break up the



by  
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fallow ground by: payment of neglected debts; putting aside evil habits; righting of old wrongs; and forgiveness of old injuries. Whatever it is that is keeping us from God, we realize, "Ye have eaten the fruit of lies" (10:13). Be honest with yourself. Seek the Lord now.

**CONCLUSION:** Charlotte Elliott, when dealt with about a personal religion, resented it. Later she came back to the evangelist and said, "You speak of coming to Jesus, but how? I'm not fit to come." He replied, "Come just as you are." She did and later wrote the hymn "Just as I Am."

October 9

### THE OUTPOURED SPIRIT

**TEXT:** "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28).

**INTRODUCTION:** Our scripture setting (Joel 2:28-32) in the Hebrew Bible is set apart as chapter 3. This five-verse chapter is well known because Peter quoted it on the Day of Pentecost. In it are many messages. Here is one that has challenged me.

#### I. LET ME HAVE A RIGHT SPIRIT

This promise of the outpouring of God's Spirit is a continuing promise. When we receive of God's Holy Spirit, we have

A. *Life*—when one has died, we say the spirit has departed. Even so in Christ we have life—abundant life.

B. *Lift*—The spirit of our life is either uplifting or depressing. One, commenting on Gen. Dwight D. Eisenhower on the night before the launching of D day invasion of Europe, said the general had an informality and friendliness as he walked among the hundreds of paratroopers that put them at ease. They felt strengthened for the big hop and the big jump. Christ had a lifting spirit as He walked among men. Blind men believed they could see; lame men believed they could walk; deaf men believed they

could hear; prostitutes believed they could be pure. Everywhere, young and old believed they could be better than they were. Such was the spirit of Christ. My first need is such a Christlike spirit.

#### II. LET ME DREAM; LET ME HAVE A VISION

This is no nightmare. This is no LSD visionary trip. This the promise of God that by His Spirit we can see what needs to be done. Many a person pondering a problem has finally said, "I see it now! I can do it!" Christ had a vision: He said, "I will build my church." In His Spirit, we too can have that vision: revival, growth, expansion, etc.

#### III. TELL ME YOUR DREAM AND I'LL TELL YOU MINE

In the spirit of Christ, let us prophesy. Let us share our dreams and say to one another, "I believe it can be done." Enthusiasm is contagious. How quickly our church would fail if our leaders had visions, dreams, and goals, but did not share them with us.

**CONCLUSION:** As Spirit-filled Christians, we not only see people and problems as they are, but we see what can be and proclaim a better tomorrow.

October 16

### SEVEN SEARCHING QUESTIONS AND ONE ANSWER

**SCRIPTURE:** Amos 3:1-8

**TEXT:** "Can two walk together, except they be agreed?" (3:3).

**INTRODUCTION:** There are many significant sevens in the Scriptures—from the seven days of creation to the seven beatitudes of Revelation. Here is a short but significant volley of seven questions. To each is the obvious answer: Of course not!

#### I. LISTEN TO THE QUESTION

Do things happen without a cause? Will a lion roar, a bird be caught, a warning trumpet be blown for no reason at all? Can we walk together if you go your way and I go mine? After six obvious answers God gives the climax question, "Shall there be evil in a city, and the

Lord hath not done it?" (3:6b). Adam Clarke stresses that this is natural evil coming on the people as corrective punishment because of their moral evil. The question is, Can God be just without judgment?

#### II. HERE IS THE LORD'S ANSWER

I will warn first, but I will punish. I have warned you (v. 8), I must punish you (v. 2). Adam Clark's comments on our text verse are: "While ye loved and served me, I dwelt in you, and walked among you. Now, ye are become alienated from me, your nature and mine are totally opposite: I am holy, ye are unholy. We are no longer agreed, and can no longer walk together." Just the removal of God's protective hand on our lives often releases judgmental forces to chastise us.

#### III. WHAT IS YOUR ANSWER?

Often when one is rushed to the hospital with a heart attack, the doctor will later tell of the warning the heart and body had been trying to give that person. Likewise we receive warning about our heart's condition before God. Dr. R. V. DeLong, in one of his great radio-sermons years ago, said: "There are no moral accidents. There may be moral wrecks—but none are accidental. The word 'moral' implies choice. What happens to you morally is the result of your premeditated choices."

**CONCLUSION:** The beautiful hymn "In the Garden" carries the phrase: "And He walks with me . . ." As Adam and Eve "heard the voice of the Lord God walking in the garden in the cool of the day" (Gen. 3:8), I too hear His voice saying, Let us walk together in holy agreement. We need each other.

October 23

### THERE SHALL BE HOLINESS

**TEXT:** "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions" (Obad. 17).

**INTRODUCTION:** We have heard of the tombstone epitaph: "As I am now, you

soon will be. Make ready then, to follow me." To which one added: "To follow you I'm not content, Until I know which way you went." When someone says they are living on the mountain, I, like Obadiah, want to know which mountain. The mount of pride—Esau; or the mount of holiness—Zion. Obadiah contrasts life on these two mounts.

#### I. LIVING ON MOUNT ESAU (vv. 8-9)

Living on Mount Esau is the frustrated life of living under the condemnation of "you should have." It is the defeated life of wrong choices. Again God through Obadiah uses one of His significant sevens. In vv. 12-14 is the sevenfold message "thou shouldest not" or "neither shouldest thou." You should not have forgotten your brother (was still your brother, and you should not have treated him as you did. The reference is back to Num. 20:14 ff. when Edom refused Israel passage through their land. Heb. 12:14, 16 refers to Esau as: "Follow peace . . . lest there be any fornicator, or profane person, as Esau." Anyone who rejoices over a brother's sufferings will finally bring suffering to himself—in the family, in the church. Living on the mount of pride is always deceitful (v. 3).

#### II. LIVING ON MOUNT ZION (v. 17)

Only when we move from Mount Esau to Mount Zion do we find deliverance from a life of "You should have." Here we enjoy the "peace with all men, and holiness" of Heb. 12:14. Though the enemy may fight and our brother fail to help, still we have peace, for we are free from the shadow of defeated living—"You should have." On Mount Zion we have deliverance from the mountain of carnal pride. We live victoriously on the mount of holiness—a life guided by His holy will.

#### III. POSSESS YOUR POSSESSIONS (v. 17)

When a will has been probated, then you have a right to claim your inherited possessions (Heb. 9:16-17). Holiness is your possession. You have every right to claim it! Come down from the mount of pride. Pass through the valley of self-surrender. Take residence on the mount of holiness. Possess your possession.

**CONCLUSION:** Lelia N. Morris said it well

in her hymn "Sanctifying Power." "This God's will for you and me, / That we sanctified should be, / Dwelling in this land of plenteousness. / Flung your doubts and fears aside, / Boldly cross the Jordan's tide, / And your heritage in Christ possess."

October 30

### JONAH'S TALK ON LYING VANITIES

TEXT: "They that observe lying vanities forsake their own mercy" (Jon. 2:8).

INTRODUCTION: In the February, 1977, issue of *Readers' Digest*, there was an article giving strong evidence that there were trade routes from the great shipping city of Tarshish to North America. A deciphered inscription rock found in Rhode Island said: "Voyagers from Tarshish this stone proclaims."

Jonah's attempted trip to Tarshish is the setting for today's message.

#### I. GOD SAID GO (1:1)

It is a lying vanity to try to live as God's people without accepting the responsibilities of such. What the story of the Good Samaritan is to the New Testament, this story of Jonah is to the Old Testament. It is the testimony that there are those who are willing to be Christian if it doesn't make any demands on them. The picture of the priest, the Levite, and Jonah are one and the same. I love the Lord (1:9), but I can't be bothered helping one who has a need—one who has done nothing for me. As long as God hears me when I call on Him for help and doesn't call on me to help Him, I count Him my Lord.

#### II. JONAH SAID NO

It is a lying vanity to try to live as God's people and not maintain a spiritual life. There is no deeper revelation of man's true self than how he prays. Had Jonah prayed in 1:2, he would not have needed the prayer of 2:1. By observing what he is now doing, we read between the lines to what he had not been doing. It is a lying vanity to

A. Think we don't need to pray (2:2)

B. Think we don't need to look to God's house (2:4)

C. Think we can forget God and not faint in our soul (2:7)

D. Claim to be a follower of the Lord without sacrifice (2:9)

#### III. JONAH HAD WOE

Jonah's life was filled with woe as long as he forsook God's mercy. Jonah testifies four times to God's mercy, each by the phrase "the Lord prepared":

A. Prepared a plan to save me (1:17)

B. Prepared a plant to shade me (4:6)

C. Prepared a worm to waken me (4:7)

D. Prepared a wind to whisper to me (4:8)

Only by forsaking lying vanities did He find God's saving plan for himself and see it for others.

CONCLUSION: J. W. Van De Venter wished to be an artist, and for five years rejected God's call on his life to preach. Years later, recalling that day, he said: "At last the pivotal hour of my life came and I surrendered all." He penned the hymn "I Surrender All."

Lying vanities or God's mercy—the choice is yours.

By  
Ralph Earle

Professor of New Testament  
Nazarene Theological  
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**Gleanings**  
from the Greek

## 2 Corinthians 11.

### "Would to God" (11:1)

This phrase translates one word in the Greek, *ophelon*—"2 aor. of *opheilo*, without the augment . . . used to express a fruitless with . . . would that" (A-S, p.

330). This is an example of the fondness of the KJV translators for using God's name where it is not in the Greek (cf. "God forbid" 15 times). The correct translation is simply "I wish" (RSV, NASB<sup>2</sup>), or "I hope" (NIV).<sup>3</sup>

### "Foolishness" or "Folly"? (11:1)

Aside from Mark 7:22, the Greek word *aphrosynē* is found only in this chapter (vv. 1, 17, 21). It comes from *aphrōn*, which means "senseless; foolish." Probably "foolishness" is more contemporary than "folly." In Mark the NIV uses "folly" because a bad moral connotation is clearly suggested by the context.

### "Imperative" or "Indicative"? (11:1)

The last clause of this verse is in the form of an imperative in the KJV and RSV, indicative in the NASB and NIV. Once more we have a second person plural (*anechesthe*) which can be taken either way. It is difficult here to decide between the two.

### "Espoused" or "Betrothed"? (11:2)

The verb is *harmozō* (only here in NT). It comes from *harmos*, "a joining," the origin of our word "harmony." Today we espouse a cause, not a wife. So "betroth" (NASB) is better. The idea here is that of joining one person to another in marriage—where there should be harmony!

### "Simplicity and Purity" (11:3)

The KJV has only "simplicity," but the NASB adds "and purity" (cf. RSV, NIV). Why?

The answer is that the added words are found in the oldest Greek manuscripts—Papyrus 46 (third cent.), Vaticanus and Sinaiticus (fourth cent.), and Bezae (fifth cent.)—as well as in the best miniscule manuscripts of the Middle Ages (33, 81, 88).

### "Might"? (11:4)

The KJV has: "Ye might . . . bear

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October, 1977

with." But the Greek is *anechesthe* again, probably better translated as a statement, "you bear" (NASB; cf. RSV, NIV).

### "Very Chiefest" or "Super"? (11:5)

Paul takes his stand as not being a whit behind the "very chiefest" apostles. The Greek adverb *hyperlian* is found only here and in 13:11, in a parallel context. It is compounded of *hyper*, "above," and *lian*, "very, exceedingly." So it means "over much; pre-eminently" (Thayer, p. 641). Arndt and Gingrich suggest the translation "super-apostles" for the combination expression here, and this was adopted in the NIV.

To whom is Paul referring? Arndt and Gingrich write: "These are either the original apostles . . . or, perhaps with more probability, the opponents of Paul in Corinth" (p. 849).

Plummer agrees with this. He says: "It is improbable that St. Paul would use such an expression as *hoi hyperlian apostoloi* of any of the Twelve." He adds that "there is little doubt that the phrase . . . is a sarcastic description of the Judaizing leaders, who claimed to be acting with the authority of the Twelve against one who had no such authority" (p. 298).

### "Rude" or "Unskilled"? (11:6)

The noun *idiotes* (only here and in Acts 4:13; 1 Cor. 14:16, 23-24) comes from the adjective *idios*, "one's own"—that is, what is private and personal. So the noun means first "a private person" and then "one without professional knowledge, unskilled" (A-S, p. 213). The last definition fits well (cf. NASB). The NIV has here: "I may not be a trained speaker, but I do have knowledge." The current use of "rude" (KJV) does not fit.

### "Offence" or "Sin"? (11:7)

The Greek word here is *hamartia*, which simply means "sin" and is translated that way 173 out of the 174 times it occurs in the NT. Why the KJV translators chose to render it "offence" in just this one place is a mystery.

### "Freely" or "Free of Charge"? (11:7)

*Dorean* is the accusative of *dorea*, "a gift," as an adverb. So it means "as a gift, without payment, gratis" (AG, p.



209). "Free of charge" (NIV) communicates this more accurately than "freely" (KJV). Today preaching "freely" means speaking "with freedom" which is something else.

**"Chargeable" or "A Burden"?** (11:9)

*Katanarkaō* is a rare verb in Greek literature, but is found here and in 12:13-14, where it is translated "be burdensome." That is probably the meaning here. Literally it means "to grow numb," and so metaphorically "to be inactive, be burdensome" (A-S, p. 236). Etymologically it is unrelated to the adjective *abares* (only here in NT), which in the last part of this verse is translated "kept from being burdensome." The NASB and NIV have in the first instance, "I was not a burden to anyone," and in the second place, "I [have] kept myself from being a burden to you."

**"False Apostle" (11:13)**

This is one word in Greek, *pseudapostolos* (only here in NT). Paul first calls his opponents in Corinth "super-apostles" (v. 5). Then he becomes more specific and calls them "false apostles," because they were not sent by Christ, as they claimed to be.

**"Transform" or "Masquerade"?** (11:13-15)

Elsewhere in the KJV "transform" is found only once, Rom. 12:2, where it translates the verb *metamorphoō*, which means "change form." But the verb here is *metaschematizō*, which means "change appearance." This is conveyed better by "disguised" (NASB) or "masquerade" (NIV).

**"Fool" (11:16, 19)**

Besides half a dozen other places the adjective *aphrōn* is found twice in v. 16 and once in 19, plus 12:6, 11. It is usually treated as a substantive, "fool." Hart says that the term expresses "want of mental sanity and sobriety, a reckless and inconsiderate habit of mind" (quoted in A-S, p. 72).

Bertram writes (TDNT, 9:231): "In 2 C. 11 and 12 *aphrōn* and *aphrosynē* are used in self-criticism. The apostle's *aphrosynē* is that in the difficult conflicts with the church or congregation he

apparently or provisionally sets himself on the carnal plane of self-boasting rather than on the spiritual plane. This is what Paul has in view when he speaks of his *aphrosynē* in 2 C. 11:1. In the situation at Corinth foolish boasting . . . before God and men has become necessary for him, 11:16f."

**"Suffer" or "Put Up With"?** (11:19-20)

This is again the verb *anechō* (see vv. 1 and 4, where it is three times correctly translated "bear with," as in (NASB). In v. 20, "suffer" (KJV) can be very misleading, suggesting that the readers are undergoing suffering. This is not the idea. The NIV helpfully has "put up with" in all four verses. That is the way we would say it today.

**"Fool Again" (11:23)**

In parentheses we have the statement: "I speak as a fool." This is not *aphrōn*, but *paraphronōn*, participial form of the compound verb *paraphroneō* (only here in NT), which means "to be beside oneself, be deranged" (A-S, p. 343). The sentence may be translated "I speak as if insane" (NASB), or "I am out of my mind to talk like this" (NIV).

**"Peril" or "Danger"?** (11:26)

The word *kindynos* occurs only in Rom. 8:35 (once) and eight times in this verse. It means "danger" or "risk" (AG, p. 433).

**"Painfulness" or "Hardship"?** (11:27)

*Mochthos* (found also in 1 Thess. 2:9; 2 Thess. 3:8) means "toil, labour, hardship, distress" (A-S, p. 297). Comparing *kopos* ("weariness") with this, Thayer says that *kopos* gives prominence to the fatigue and *mochthos* to the hardship (p. 355).

**"Watchings" or "Sleeplessness"?** (11:27)

*Agrypnia* occurs only here and in 6:5 (see discussion there). Its primary meaning is sleeplessness (cf. NASB, NIV).

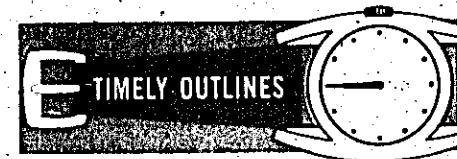
**"Fasting" or "Without Food"?** (11:27)

*Nesteria*, usually indicating fasting, probably means lack of available food

here and in 6:6 (see comments there). It is properly translated "without food" (NASB, NIV).

**"Basket" (11:33)**

*Sagarnē* literally means "a plaited rope," and so a basket made of ropes. The word is found only here in the NT.



Outlines for a  
Sermon Series from

**Ephesians**

SCRIPTURE: Ephesians 5

**I. THE ETHIC OF IMITATION (5:1-6)**

A. Warns against a life of selfish indulgence

1. No hint of immorality
2. No hint of obscene talk
3. Avoid partnership with those who take sin lightly

B. Reasons for these warnings

1. No inheritance in the kingdom
2. Expose themselves to the wrath of God

C. Challenges us to pattern our lives after Christ

1. Be imitators of God
2. A life of self-denial

**II. OUR WALK IN THE WORLD (5:15-20)**

A. We are not walking the way a Christian should walk

1. Not walking carefully
2. Not seizing every opportunity
3. Not clear about the will of God
4. Not grateful

B. Our failures can cause us to walk in spiritual depression

C. We need to realize there is Someone who can help

1. Abandon ourselves to the indwelling Spirit

2. Abide in the indwelling Spirit
3. Appropriately the indwelling Spirit

**III. WIVES AND HUSBANDS (5:21-33)**

A. Wives

1. Be responsible for right attitudes
2. Recognize that authority to rule is laid upon the husband

B. Husbands

1. Sacrificial love
2. Sanctifying love
3. Caring love
4. Unbreakable love

C. The whole relationship is in the Lord

RON FRY

**Ephesians**

SCRIPTURE: Ephesians 6

**I. CHILDREN AND PARENTS (6:1-4)**

A. The obligations of children to parents

1. Obedience
2. Honor

B. The obligations of parents to children

1. Negative—not to irritate
2. Positive—discipline and instruction

**II. STAND YOUR GROUND (6:10-20)**

A. We are no match for our adversary

B. Be strong in the Lord

1. Put on the whole armor of God
2. Hold your position in Christ
3. Pray in the Spirit

**III. OUR GREATEST WEAPON (6:18-20)**

A. The supreme need of every Christian is holy boldness

B. Prayer builds confidence

1. Characteristics of effective prayer
  - a. Constant
  - b. Intense
  - c. Unselfish
2. The power of prayer

RON FRY

## True Christian Worship

SCRIPTURE: 1 Corinthians 13—15

Floyd Filson, in his book *Jesus Christ the Risen Lord*, makes a good observation when he says, "True worship, Paul implies, is never the unaided action of man, even the devout man. It is rather the attitude and expression which the Holy Spirit prompts and guides. . . . The Spirit is the key person in true Christian worship."

I. The true Christian in every worship service *ought to pray*. "So what shall I do? I will pray with my spirit, but I will also pray with my mind" (14:15, NIV).\*

II. The true Christian in every worship service *ought to sing*. "I will sing with my spirit, but I will also sing with my mind" (14:15b).

III. The true Christian in every worship service *ought to praise God*. "If you are praising God with your spirit, how can one who finds himself among those who

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BULLETIN  BARREL

### YOU AND YOUR PASTOR

1. Give your pastor time to recharge. He has great and many responsibilities, and the drain of life is heavy on him. He needs time for rest and meditation.

2. He needs time with his family. A renowned psychologist said, "An ordained minister is first a husband, then a father, and a pastor, in that order."

3. Be open with your pastor. If you don't like something he said or did, be man enough to go to him and talk with him about it. He will appreciate it more than if you buzz behind his back.

4. Let your pastor be one with you. Let him be a part of the family of your

do not understand say 'Amen' to your thanksgiving, since he does not know what you are saying?" (14:16).

IV. The true Christian in every worship service *ought to speak*, that is, take his part in participation in the service. "Everyone who prophesies speaks to men for their strengthening, encouragement and comfort" (14:3). "There are different kinds of spiritual gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men" (12:4-6).

V. The true Christian in every worship service *ought to be united with fellow believers*. "Now you are the body of Christ, and each one of you is a part of it" (12:27). "The body is a unit, though it is made up of many parts; and though all of its parts are many, they form one body. So it is with Christ" (12:12).

VI. The true Christian in every worship service *ought to worship in love*. "If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal" (13:1). "Follow the way of love" (14:1).

DERL G. KEEFER

church. Don't set him up on a pedestal. He doesn't belong there.

5. Remember that your pastor is a human being also. He will make mistakes and he will need your love. He is not God.

6. Your pastor is a leader and not a one-man show to entertain you.

7. Invite the pastor and his family to your home for a simple meal. A cursory "Come and see us sometime" won't work. It doesn't mean anything. Get right to the calendar and make a specific date. The best way for him to get to know you is to break bread with you.

8. Contrary to what people may think, your pastor and his family cannot remain physically strong on spiritual grace alone. He needs money on which to live—the same as you.

9. Don't cut yourself off from the church because you don't agree with everything he says or does. You only

hurt yourself. You are worshipping God, not the pastor.

10. Let your pastor be himself. Nothing is more frustrating to a pastor than to be molded into something you want him to be.

—Selected

'Tis better to walk by FAITH than  
sight

In this path of yours and mine;  
And the pitch-black night,  
When there's no outer light,  
Is the time for FAITH to shine.

**THE TIME IS SHORT**  
The time is short!  
If thou wouldst work for God—  
It must be now!  
If thou wouldst win the garland  
for thy brow,  
Redeem the time.

With His reward  
He comes; He tarries not—  
His day is near.  
When men least look for Him,  
Will He be here.  
Prepare for Him!

—Horatius Bonar



## HERE AND THERE AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### More than Man: A Study in Christology

By Russell F. Aldwinckle (Wm. B. Eerdmans Publishing Co., 1976. 311 pp., \$8.95.)

In a fairly technical, but incisive, examination modern models of Christological thinking are examined against the background of the essential understanding of classical models. Anyone who will work through this book will have a sharper understanding of the nature of Christ and His inevitable impact upon the life-style of the believer.

MORRIS A. WEIGELT

### William Barclay: A Spiritual Autobiography

(William Eerdmans, 1975. 122 pp., \$5.95.)

This autobiography introduces the reader to many aspects of the life and work of William Barclay, no doubt the

most widely-read Bible commentator of our century. It was written during Barclay's last and twenty-seventh year at the divinity school of Glasgow University in Scotland.

He tells about his exceptional parents, his many teachers, and several of his colleagues at the University's Trinity College.

You appreciate Barclay for the realistic way he describes himself. He admits to authoring about 50 books, including a commentary that has sold over a million copies, but says, "I have an essentially second-class mind." He also says, "I never had an original idea in my life. In all the books I have written I have explained and expounded other men's ideas." He underestimates himself here, but one loves him for it. At the same time, he says he knows he has the ability to write plainly so that the readers get the meaning.

While he says, "For many years I have

been stone deaf," he is thankful for a good hearing aid, and that it can be turned off whenever the occasion demands it. It must be a pretty good one, for his lifelong hobby has been conducting choirs.

We evangelicals will tend to get after him for what he says in the chapter about his beliefs. He believes that man is the product of "a process of evolution." Well known is the fact that he does not believe in the virgin birth of Christ.

In keeping with liberalism, he believes profoundly in "the love of God" and "that real prayer is simply being in the presence of God." And he says, "I am a convinced universalist." He believes in "Jesus" and in "life after death," in "marriage," and "the family," and in "preaching."

You do not need to have been one of his students, as I was, to enjoy and profit the most by its warmth and its wisdom. Keep a cool head, or you will often find yourself in ecstasy, and weeping, as I did.

J. KENNETH GRIDER

## Preachers' Exchange

WANTED: Copy of *Beautiful Girlhood*, by E. E. Shelhamer. Mrs. Frank L. Dabney, 1125 7th St. E., Whitefish, Mont. 59937.

WANTED: *David Brainerd's Journal*. Rev. Dean E. Schmitt, 7625 Powers Court, Utica, Mich. 48087.

FOR SALE: Set of Charles Simeon's *Expository Outlines on the Whole Bible*, excellent condition (21 vols.) \$45.00. Raymond V. Gardner, 1583 Amesbury Rd., Toledo, Ohio 43612.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.



**COMING**  
next month

- **The Seasonal Sermon**  
How far ahead should a preaching program be planned, and how can best use be made of special occasions?
- **The Priestly Pastor**  
The "preliminaries," the prayer, the worship, the sermon—all are necessary parts of the complete pastoral function.
- **Wesley's Class Meetings: The Genius of Christian Intimacy**  
In the light of present emphases on "body life" and "kolonia," Wesley's genius for Christian intimacy was never more relevant.
- **Growing Pains**  
Some churches are either unwilling or unable to pay the price of growth.



## AMONG OURSELVES

Let's face it. Some things a pastor needs to know cannot be taught in any college, Bible school, seminary, or combination of these. The books do not set forth all the answers. When should the pastor place a firm hand on the old ship of Zion, and when should he allow time for new directions to become clear? When should he speak, and when should he remain silent? What should he do in a specific situation, in a certain church, at a given time; and what should he not do? There is no source book with all the answers, unless you consult *The Book*—the one Source Book of them all, the Bible! And even then there is much left to your interpretation and application of its eternal principles. So let us learn how to relax (p. 14), when to "saw wood and say nothing" (p. 1), how to care for those who are coping with grief (p. 9), why we must pay the price of biblical, expositional preaching (p. 2), and above all, how to make sure that whatever else we accomplish, we "set a chair for Jesus" (p. 13). With Christ at the center of things, all other interests fall into place and the answers become clear.

Yours for souls,